

# THE SPIRIT OF MISSIONS.

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NO. 8.

## THE CONSECRATION OF THE BISHOP OF BOISÉ.

THE Rev. James Bowen Funsten, who had felt compelled to decline his election to be Bishop of Boisé, by reason of change of circumstances was able to withdraw his declination and signify his willingness to enter upon the work to which he had been called by the House of Bishops, which choice was confirmed by the House of Deputies. The Presiding Bishop took order for his consecration, but several of the Bishops having objected that it was not competent for Mr. Funsten to withdraw his declination after the Presiding Bishop had called a meeting of the House of Bishops partly to fill the vacancy, at the explicit request of Mr. Funsten the ceremony was postponed. Meanwhile, the Presiding Bishop, having taken counsel and satisfied himself that his previous action was permissible, again took order for Mr. Funsten's consecration.

The service was held in Trinity Church, Portsmouth, Virginia, of which Mr. Funsten was rector, on Thursday, July 13th. A local clergyman who was present characterizes it thus: "The service was simple, but very impressive, and Bishop Funsten will be followed to his mission field by the prayers and good wishes of the whole community."

The processional hymn was

"O Zion, haste, thy mission high fulfilling."

About fifty Presbyters were present. The clergymen participating in Morning Prayer were the Rev. Dr. Angus Crawford, of the Virginia Seminary, and the Rev. Drs. Gatewood and Grammer, and Mr. Farland, of Norfolk and Portsmouth, and Mr. Jett of Staunton. The preacher was the Bishop of Maryland. His text was: "This I say, lest any man should beguile you with enticing words" (Col. ii., 4). The attending Presbyters were the Rev. Drs. John J. Lloyd and Beverley D. Tucker. The venerable Bishop of Virginia was the presiding Bishop for the occasion, and the co-consecrators were the Bishops of Southern Virginia and Maryland. The presenters were the Bishops of Pennsylvania and West Virginia. The Bishop of Central Pennsylvania (lately of Wyoming and Idaho) read the Epistle, the Bishop of Southern Virginia read the Gospel, and the Bishop of North Carolina read the Litany. Bishop Penick (formerly of Cape Palmas) was also present.

Bishop Funsten was born in Clark County, Virginia, in 1856. Was graduated from the Virginia Military Institute in 1875, and took the degree of B.L. from the University of Virginia in 1878. He was ordained to the Diaconate in

1882, and to the Priesthood the next year by Bishop Whittle. He formerly served in Bristol, Virginia, and as rector of Christ Church, Richmond, Virginia.

Bishop Funsten expects to be in his field by August 1st.

### THE FINANCIAL SITUATION.

WE sincerely regretted having to put to press the article under this caption in the last number without any words from our esteemed Treasurer. We are thankful that he has returned home from foreign parts in full health and strength. Without solicitation from us, he has forwarded the following communication endorsing our appeal, and adding :

PHILADELPHIA, July 14th, 1899.

*To the Members of the Domestic and Foreign Missionary Society.*

MY DEAR FRIENDS :

I have recently returned from a brief visit to Ireland, where I spent some six weeks, and during that period had the opportunity of seeing a great deal of the missionary enthusiasm of that Church, having attended the special Missionary Loan Exhibition in the city of Dublin, which attained a degree of success I could hardly have imagined. At this exhibition I met with a number of missionaries from various parts of the field, connected with both the Church Missionary Society, and the Society for the Propagation of the Gospel, and had conferences with missionary workers from England and Ireland.

On my arrival home, on July 1st, I immediately took up the condition of our finances, and found matters on the whole looking very favorable. It is necessary, however, that we shall raise \$25,000 or \$30,000 more than the usual amounts which will come in before September 1st, in order that we may end the year without debt. The reason of this is that our appropriations, owing to increased demands upon us, have been greater.

I would most earnestly call attention to the letter of the Executive Committee under date of June 27th, also the statement of "The Financial Situation," as presented by the Associate Secretary, in connection therewith, and ask you to take this subject seriously to heart, and enable us again, as in the past few years, to end our year without any deficiency.

I shall be glad to personally answer any letters directed to me, and give as full information as possible regarding the condition and needs of the Society.

Very faithfully yours,

GEO. C. THOMAS, *Treasurer.*

In the foregoing Mr. Thomas refers to the letter of the Executive Committee, which was sent out personally to a large number of our friends. It was not prepared in time to be included with our own statement, and we are glad to have the opportunity to append it here :

DEAR FRIEND :

The enclosed clear, condensed statement of the condition and needs of our missionary work during this year ought to appeal to the consciences and hearts of Churchmen. By the good hand of God upon us, owing to the faithfulness of the Treasurer, the Associate Secretary and the staff of the office, the work



has gone on with no slightest interruption, and the interest, to say the least of it, has been maintained. But in the face of facts that present themselves to those who are fully informed as to the demands of the moment, there is plainly an absolute necessity for large and generous giving, not merely to avoid the disaster of indebtedness at the close of the year, but to secure the money with which the old work can be better done and the new work that presses can be undertaken. If any word or act or influence of ours can rouse our fellow-Churchmen to a sense of their privilege and duty in this matter, we cannot leave it unsaid or undone.

WM. CROSWELL DOANE,	} Executive Committee.
O. W. WHITAKER,	
T. U. DUDLEY.	

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### THE MISSIONARY COUNCIL IN ST. LOUIS.

REFERRING to our article in the last number, we can now make the following further announcements: Another speaker at the Children's Mass Meeting, on Sunday afternoon, October 22d, will be the Rev. J. Addison Ingle, of the China Mission. At the General Missionary Meeting, in the evening, besides the Bishop of Tennessee, the speakers will be the Rev. Dr. Swentzel, of St. Luke's Church, Brooklyn, and the Rev. Dr. Faudé, of Gethsemane Church, Minneapolis. On the subject for discussion, "The Missionary Power of the Prayer Book," the writer will be the Rev. Dr. Hart, secretary of the House of Bishops and custodian of the Standard Prayer Book. The speaker will be the Rev. Dr. George Hodges, dean of the Episcopal Theological School, Cambridge, Massachusetts.

Word has come from St. Louis that the local committee is very hopeful of securing reduced rates of transportation—probably one and one-third fares for the round trip. It is earnestly hoped that *all* going to the Council will avail themselves of whatever arrangement is made and purchase ticket at full rate one way, being particular to take from the agent the usual certificate, for unless a given number of these certificates are filed with the secretary of the Council on the first day of its session all will have to pay full fare returning. On other occasions many have availed themselves of clerical rates and excursion tickets, and in one or two instances the number who held the return certificates was barely sufficient to claim the reduction from the railroad companies, which, as it will be instantly seen, is a very serious matter to all the holders.

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### A NOTABLE FAREWELL SERVICE.

RESEARCH shows that there have been more missionaries appointed during the present year of the Society than in any other of its history. Not all of these appointments have taken effect yet, however. The largest number recorded in any previous year was twenty-three in 1859. Some of those appointed this year have already proceeded to their respective fields. A number more are to sail in September.

On the first of September next we hope to gather sixteen or eighteen de-

parting missionaries in the Church Missions House Chapel for a Farewell Service, probably a larger number than have ever been together since the Farewell Service in St. George's Church, New York City, after the first Bishop Boone's consecration, when ten missionaries had been appointed to accompany him back to China.

At this service the Bishop of New Jersey, who is the chairman of the Committee of the Board of Managers on China and Japan, will celebrate the Holy Communion and, by the unanimous request of the five young men from the Virginia Seminary, the Rev. Dr. Beverley D. Tucker, rector of St. Paul's Church, Norfolk, Virginia, whose son is going to Japan, will make the address. It is hoped that all the friends of Foreign Missions, who are able to do so, will endeavor to be present. Accommodations will be arranged for the largest number possible by opening the office and the library into the chapel.

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### TESTIMONY OF TRAVELLERS.

It is becoming so common now for tourists to encircle the globe that personal knowledge with regard to foreign missionary work is more and more widespread. Sad it is that some Christian people who make these journeys are more interested in sight-seeing than in studying missions, but there are noble exceptions. Within the last few years a number of letters of introduction have been given by the Secretaries to Churchmen and women commending them to our Bishops and missionaries in foreign parts. We almost always hear from the bearers afterward in a personal way. It is but occasionally, however, that these private individuals are willing that their names should appear in print.

The Rev. Dr. Edward Abbott, rector of St. James's Church, Cambridge, Massachusetts, and his good wife, after a journey of 25,000 miles, safely reached China. Dr. Abbott has been kind enough to write us two letters regarding his impressions. We feel that he has rendered the cause great service and append to this the descriptive parts of the letters just as received. Both were written on the Yang-tse river, one on the up journey of 600 miles to Hankow and Wuchang, and the other after visiting those stations. The former is dated May 24th and the latter May 31st. They are as follows :

We have spent ten delightful days in Shanghai, and find China unexpectedly attractive. Whitsunday was a day of days at St. John's College, where we were from 9:30 in the morning till 9 in the evening, participating in the Confirmation service, in which twenty-two Chinese received the laying-on of hands. We have seen all our missionaries, clerical and lay, and have received most kind attention from many of them, and are hoping to meet them all together on our return to Shanghai next week, before we sail to Japan. We are now on our way up to Hankow and Wuchang, specifically to see the Rev. L. H. Roots, who is one of my boys, and the Rev. L. B. Ridgely, whose mother has been and whose aunt is a member of my parish, but generally to see the country at large and our mission at those points in particular, and in some small hope of "comforting the brethren" a little.

I feel it to be a duty, as it is a privilege, to say how deeply we are both impressed with the healthful condition of our mission in China, as seen from the standpoint of Shanghai and St. John's College. We have every reason to expect



that what we find at Hankow and Wuchang will confirm the impression. The solidarity, unity and harmony of the mission as an organization, the high character of the missionaries and their unity in diversity, the spirituality of the atmosphere, the simplicity of the life, the fidelity of worship and work to the Bible and the Prayer Book, the fine spirit and bearing of the Bishop, the perfect system and order of everything, the cleanliness and sweetness of it all, the thoroughness of the work, the measure of progress and results, and last, but by no means least, the evident good business management of all temporal concerns, leave nothing to be desired but the fulness of God's blessing. The American Church has reason to be proud of its mission at Shanghai.

If I had anticipated before our visit to Hankow and Wuchang what I should want to say to you after that visit, I should have postponed my letter written going up the Yang-tze until coming down, and so not have made, as it were, two bites of one cherry. To tell the exact truth, I was a little apprehensive after my satisfaction and delight with the work at Shanghai that I might not be quite satisfied and delighted by the work at Hankow and Wuchang, and so made up my mind to write to you out of an impression altogether favorable, and before anything had occurred to blur it. But now that we have been to Wuchang and Hankow, my favorable impressions are only extended and confirmed, and I feel in duty bound to say of the China Mission as a whole what I said of the Shanghai part, lest silence as to the other part should be misunderstood.

We spent three days—one of which was the Lord's Day—in the two towns, met personally once or more every missionary now there and a number of the native pastors and helpers, and visited and inspected with care every church, chapel, school, hospital, mission station or room, besides perambulating the length and breadth of both towns, with their aggregate population of perhaps a million of people, seeing what we saw more thoroughly, Mr. Huntington said, than any visitor he had known. In addition, I attended three services or meetings on Sunday in connection with St. Paul's, in Hankow, and assisted in two of them; met all the pupils of the Boone and Bohlen Schools; went all over the property intended for the prospective Associate Mission of St. Saviour; surveyed the beginnings of the new St. John's on its spacious and commanding lot; in a word, saw every one and everything that could be seen in three long days of fully twelve working hours each. And as a result of it all, I want to say, as *my* evidence, that our mission in China, for the vastness of its opportunity, the variety and value of its resources, the ability and devotion of its workers, from the Bishop all the way through, for the direction, the method and the spirit of the work, and for the peculiar promise of it just at this particular time, deserves and demands the confidence, the sympathy and the support of the Church at home in the fullest measure. Every man and every dollar that Bishop Graves asks for he ought to have, and if our people in the United States could see, as we have seen, what the "open door" in China really is and what may be accomplished if we enter it, there is no telling what the result would be.

#### THE ATTITUDE OF GOVERNMENTS TO CHRISTIAN MISSIONS.

In a recent issue of the *Gospel in All Lands*, a monthly publication of the Methodist Missionary Society, there is a very able article upon "The Attitude of Governments to Christian Missions," the following extracts from which we are pleased to note:

Early in the year a circular letter containing nine questions was sent out to a large number of missionaries in all parts of the world as follows:

1. The attitude of the government toward Christian missions.



2. The personal relation of missionaries to the government.
3. The extent to which the government now protects missionaries.
4. The attitude of the government toward native Christians.
5. Do you see indications of the idea on the part of individuals or the government that by Christianity the natives are denationalized?
6. Does your work make the people less loyal to their own government?
7. Can a Foreign missionary society hold property by deed, lease, or otherwise? How is mission property held?
8. Should governments be held responsible for injuries sustained by missionaries or for damage done to mission property at the hands of natives?
9. What is the attitude of official representatives of the United States Government toward Christian missions and missionaries?

We have not the space to give the full answers which were returned by the missionaries to whom these questions were sent, but select those that bear more directly upon the countries wherein our own mission field lies:

AFRICA.—British, Portuguese, and Liberia.—Governments are all entirely friendly to missions and missionaries. Governments make no distinction between native Christians and others; give full protection. Liberia and British Africa make grants of land for schools.

A missionary society can hold property in Liberia.\* . . . The government is responsible for losses sustained at the hand of natives, within civilized limits. The attitude of official representatives of the United States is friendly and helpful.

CHINA.—The attitude of the government at Peking has been outwardly friendly to Christian missions, but we believe in many cases the government would be less friendly or openly unfriendly were it not for the pressure of the Western powers. In the main, Christian missions in central China have been ignored by the government.

Missionaries in central and southern China have little direct contact with officials, but when occasion arises the relation is usually quite friendly. The missionaries may be said to have no personal relation to the government.

In Southern China native Christians receive protection from the officials from persecution, and from compulsion to any idolatrous worship. In central China they are as a rule ignored. There are some persecutions from local causes.

Since the Christian religion and its teachers come to the Chinese from other nations, it is almost of necessity that among the uninformed such an opinion should be formed, since it is often flung out against Christians that they have changed their nationality, or that they have become followers of foreigners. This, however, is done more to excite enmity than from any real belief that such is the case, but it always provokes assertions of loyalty to China on the part of Chinese Christians.

Of course, it does not expatriate them. It only renders the Christians more enlightened in their patriotism and in every way better subjects.

Property for mission purposes can be purchased and held in the open ports or in the interior of any province in China.

For our own missionaries we must insist that they and their property be protected. . . . Conciliatory methods, suffering of wrong, avoidance of litigation, are to be preferred. Cases which require action of the government should, as a rule, be presented only after consultation with the proper authorities in each mission and with their approval.

\* [By trust deed, we understand. We are informed that as a society the laws of Liberia prevent our holding the fee.—Ed.]



In China, the attitude of official representatives of the United States Government toward Christian missions and missionaries has in general been very favorable.

**JAPAN.**—The attitude of the Japanese Government toward Christian missions is that of friendly non-recognition. It is the theory of the government to stand aloof from all religions, to be absolutely impartial in its treatment of each.

There is no relation between the government and missionaries that can properly be described as personal. Their position is the same as that of all other foreigners, having no special privileges.

The government extends to missionaries precisely the same protection as to other foreigners. Missionaries may travel without fear anywhere in the empire.

The profession of Christianity is no bar to the highest position in the gift of the people.

The idea that the tendency of Christianity is denationalization is more or less widespread. There is a political party that advocates this idea. The government, however, does not regard Christianity in that light.

Japanese Christians are not less loyal to the State than other Japanese. This is the opinion recently expressed by Japanese statesmen of wide knowledge and influence.

Under the new code, Foreign missionary societies will have precisely the same rights as foreigners generally, being allowed to own buildings, but not the land on which they stand. Leases are granted which are practically perpetual.

Whatever redress may rightly be claimed by another citizen may rightly be claimed by a missionary.

The attitude of official representatives of the United States Government toward Christian missions and missionaries is, as a rule, kindly and considerate; in some cases remarkably so.

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#### BRIEF MENTION.

WE are informed through the office of the American Church Missionary Society that they have heard by cable of the safe arrival out of Bishop Kinsolving and family. God speed him in his episcopal work in Brazil, of which, as a presbyter, he had so large a share in the founding.

CONFIRMATION services were recently held by the Lord Bishop of Huron at the Canadian Indian reservation, on Walpole island, near Algonac, Michigan, at which forty-six Indians were presented for Confirmation by the missionary-in-charge, the Rev. Edward Earle, rector of St. Andrew's Church, Algonac, who occupies the unique position of ministering in two national churches at the same time. The class of candidates included some of the few surviving pagan Indians on the island, and was the largest ever confirmed in the history of this interesting mission, which has sent forth many most faithful native workers to our own Indian field in the North-west.

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#### WITNESSING BY THE HOLY SPIRIT.\*

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."—ACTS i., 8.

It is an immediate inference from the text that the Holy Ghost should be given to the disciples in order that they might be witnesses unto the Lord Jesus Christ. Accordingly, when the great effusion of the Spirit occurred, ten days after the As-

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\* A portion of a sermon preached before the Queens County Missionary Committees by the Rev. George Williamson Smith, S.T.D., LL.D., President of Trinity College, Hartford, Connecticut.



cension, the initial act of the Church was missionary. St. Peter openly testified of Christ by preaching Him to devout men out of every nation under heaven. His words were inspired by the Holy Ghost, and, as they were spoken to the representatives of all peoples, the act was prophetic of the work of the Church in all future ages, in which what was then begun should be realized in its fulness. The promise and the command are continuous, and will not be cancelled until all things shall be subdued unto the Son of Man.

It may aid us, brethren, to understand the continuity of the promise, and the vital connection of the missionary work of to-day with that undertaken by St. Peter, if we look somewhat closely into the relation of the Holy Spirit to the human race. If it shall appear that the gift of the Holy Ghost at Pentecost was not an entirely original and separate endowment given to men, if it shall appear that all service to God throughout the previous ages was rendered with the co-operation of the Holy Spirit, if it shall appear that all natural endowments came from Him, and that life itself was His gift, then we shall see that the good news of Redemption is the birth-right of every man who is made in the image of God, and that, by his origin and nature, he is fitted to receive it. We shall see, too, if I mistake not, that it is the native impulse of every heart which has been touched by the love of God in Christ Jesus to make that love known to all who are going on to the dread ordeal of the Judgment, and that the instrumentalities are as many and as varied as human activities.

Permit me to recall some of the facts which Scripture reveals on this point.

We read in the Book of Genesis that when God created the heavens and the earth, they were a dark and formless mass, without organization, until the Spirit moved upon the face of the waters. The terminology is significant. The change from "God" to the "Spirit of God" is not a mere flourish of rhetoric, but introduces a distinction which is henceforth observed throughout the sacred writings. By the operation of the Spirit, chaos became order, the physical atoms were endowed with the properties which they still possess, and bodily organisms were rendered possible. The breath of life was breathed into nostrils of clay, and every inhalation and exhalation is a perpetual reminder that life is the gift of the Spirit of God. To this our Lord set His seal when He breathed upon the disciples, saying, "Receive ye the Holy Ghost." The breath of the new and higher life to which He called men came from Him who had first given them the natural life. Intelligence, the affections, the moral faculty and the spiritual endowments which constitute us men are also attributed to the Holy Spirit.

During the long ages which have intervened between our day and that far off beginning, the power which has made for righteousness of what sort soever where human instrumentalities were called in, is referred to the Holy Ghost. Sometimes there has been an intensifying of natural gifts, as when the Spirit came upon Samson and increased his bodily strength; sometimes acquired excellence has been made more excellent, as when Divine Wisdom guided the law-giver who was already possessed of all the wisdom of the Egyptians; or where skill and art have been exalted above human achievement, as in the case of Bezaleel, the son of Uri, "to do all manner" of artistic work for the glory of God in the construction of the tabernacle. In these cases the Spirit who gave the original endowment and guided its development gave also the increase, dividing to every man severally as they had need.

Gifts, also, that are superadded to the natural, such as prophecy, spiritual insight and moral strength, which appear as blossoms on the race tree, and that rare wisdom and power which enable one to bear up his fellow-men to loftier views and surpassing heroisms or which afford men glimpses of heavenly glory, are ascribed to the same Spirit.



It is significant that when the Son of God left the estate of the Godhead to become man, He was subjected to the same operations of the Holy Spirit which obtain in human life. The Incarnation was effected supernaturally, it is true, but by the operation of the same Divine Person in whom live, and move, and have their being all men who dwell on the face of the whole earth. To Him, as original and divine and, therefore, sinless, the Spirit was given "without measure," and accomplished in perfection what is but partially realized in other men. He was Lord of the material world, and exercised full dominion over the elements, the creatures upon the earth and the fishes of the sea. Pain and disease owed His authority, and the spirits were subject unto Him. After His voluntary death by crucifixion, He rose from the dead through the power of "the Holy Spirit," who is "the Lord, and Giver of Life," as naturally as He had performed His other miracles, or any act of His incarnate being.

The relation, then, of the Holy Spirit to those who dwell upon the earth is not casual or intermittent, but essential and permanent. He is the Life-giver, the Life sustainer and the Life-enricher. To Him they owe their manifold endowments, and through Him they realize their creation by the Father, and their redemption by the Son. Every power of ordinary life, of ordinary work and enjoyment; every good thing which benefits them; their adaptability to their environment; the work of art or genius, wherever found; all the productions of the world-wide and continuous race, are the common heritage of all men who owe their life to the self-same Spirit who imparts to every man and every age severally as He will.

From this brief and imperfect review we learn that all men have their life and endowments from one source, are participants in the same natural gifts, and show forth the same variety of extraordinary powers. Poets and sages, teachers and benefactors, are ever illuminating the paths of wisdom and knowledge with fresh rays of light. Errors are, in their beginnings, rather deviations from truth than original falsehoods. The worship of Nature among those who know not God springs from a blind impulse toward recognition of the Spirit of God who painted the rose and gemmed the heavens, although through ignorance and perversity they worship the creature more than the Creator, and choose darkness rather than light.

When the event eternally foreseen in the counsels of God, of sinful man's redemption to the life that has no end, had occurred, the Blessed Life-giver received from the risen Lord the blood-bought gifts which He had purchased, and imparted them with fuller bounty to those whom He had quickened. By the divine compassion, men are called to the higher life on which the Son of Man has entered, and the Holy Spirit who had quickened and endowed them for the natural life, in which by His power our Lord had shared, is the blessed agent whose fuller working shall produce in them the higher life to which they are now called.

No man can say that Jesus is the Lord, but by the Holy Ghost.

The work of the Holy Ghost witnessing to Christ is not, then, that of a person who has been previously separated from men and unconnected with them, but He has always been in living relations with their Redeemer and themselves. He can receive of Christ's wisdom and power and impart them unto us. There is harmony, there is congruity, there is unity in the divine operations for the salvation of men. The great effusion of the Spirit on the Day of Pentecost signalized the peopling of the world by a new race which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. But this richer spiritual life is to be realized through Him who had animated the world in the days of old, and who now, in furtherance of His work, animates it for heavenly services, and endows it with the heavenly blessings which were purchased on the Cross of Calvary.



It will be observed that this new life is a life in Christ. It bears witness to Him, as He bore witness to His Father. Its receives its character from One who was sent with glad tidings, and the new work of the Spirit is to enrich the soul with that divine love which finds its blessedness in blessing others with the blessing which it has itself received. All the activity of the Church must be able finally to return and identify itself in purpose and effect with the act of St. Peter on the Day of Pentecost. It must witness to Christ and call all men to faith in Him. Christianity is essentially missionary in its nature. The special, particular power which belongs to it is given that men may be witnesses. A Christian life, whether we recognize it or not, is a missionary life. It has well been said that "each one has a sphere of action, or a sphere of influence in which to work, but in either the one or the other our attitude should be not only for our own selves, but for the whole human race as those who wait for their Lord, ever heeding His universal command." He has raised us up to heavenly places and has given us to see with His eyes—that far-reaching vision which covers the whole earth and penetrates the mysteries of the hidden land, and discerns the faint dawning of the glory that shall be revealed when He shall have put all things under His feet. We cannot be insensible to the importance of these tidings to those who sit in darkness and in the shadow of death. They give tone to our whole life. They arouse, they quicken, they cheer, they strengthen us. They elevate the thought, lift up the heart, give freedom and swing to our actions, and that astounding superiority of Christian peoples to pagans. But they also awaken a compassion and a sense of duty to impart this Gospel to those who, like us, are made in the image of God, for whom Christ died, and for whom, as well as for us, the Holy Ghost was poured out from on high.

In dealing with the missionary question, let us not take too narrow a view of the subject, but rather study our Lord's work, and ways of working; for He was the great Missionary who was sent from Heaven. Men spread the glad tidings first by preaching—as speech is the singular power conferred upon men, and proceeds from the breath of life which is the gift and symbol of the Holy Spirit—but also by teaching and ministering in the Name of Christ; by prayer and godly living, which testify to His presence; by personal intercourse and the cultivation of godly graces which adorn the doctrine of our Lord. By such means, the good news is sped from heart to heart, from house to house. The gracious power and love of the Redeemer, who was also man, is imparted by and through men, as a flame which kindles like flame. Unless it be quick and instinct with contagious power it smoulders and becomes inert. All men are of one blood and one life because animated by one spirit. By co-operation and union of effort the bond of brotherhood is made real and effective in spreading the Gospel and building up the Kingdom of Christ, our Divine Lord and Master.

Our gathering here to-day testifies to the continuance of the holy work begun on the Day of Pentecost. The spirit which moved St. Peter has wrought in other souls in regions unknown to the Apostles, and not thought of even in the American Church. Ours is a humble effort to witness to our Lord among our own people as well as in remote regions, but it is genuine, and has been blest. In its character, if not in its magnitude, this missionary society is entitled to consideration.

The first work of evangelization was at Jerusalem—home work, neighborhood work, as was natural. It was not less noble or beneficent because friends, neighbors and acquaintances were its beneficiaries; not less noble because only Cornelius and his household were baptized by St. Peter at Cæsarea. The work was not less divine at Ephesus because the number reached by St. Paul was only "about twelve men"; not less noble at Athens where only "a few" clave unto the Apostles.

Now, just as certainly as by natural generation, we had forefathers living



somewhere in the wide world at the Day of Pentecost, so we may trace back the missionary spirit which has moved us during the last twenty years to the effusion of the Holy Ghost at that time. In Christianity it is a continuous presence; at times starting up to fresh activity, and again subsiding, as it is heeded or repressed. It may smoulder, but it never dies. So long as one faithful Christian lives, there is, potentially, a Church; actually a missionary centre.

## ORDINATION AT BIRCH COOLIE.

*(Communicated.)*

AN interesting and heart-stirring scene was witnessed, last Lord's Day, at Bishop Whipple's Indian mission at Birch Coolie, when a Sioux Indian was ordained to the Diaconate. A brief description cannot fail to interest the readers of this paper.

Far out on the Minnesota prairie—the Sioux country before the outbreak—stands the mission planted by Bishop Whipple thirty-nine years ago. At this season the waving fields of grain testify to the industry of the Indians who own and till them, while beyond, the prairie dazzles one with the wealth of wild flowers of every hue, from the scarlet lily and delicate moccasin flower—the flower of the state—to the low-growing wild rose, which rivals in the richness of its color the damask rose of our grandmothers' gardens.

The Mission House, in which is made the exquisite Indian lace which is becoming so well known all over the country, through the untiring energy of Miss Sibly Carter, the school-house, and the beautiful stone church, built by Bishop Whipple, stand facing a green square, a few minutes' walk apart, while the Indian houses are scattered over a distance of about two miles.

It is always a red-letter day to all the Indians in the state—Sioux and Chippewa—when Bishop Whipple visits them; and upon this especial occasion was the added joy of having one of their own number ordained to the Ministry. Before sunrise, while the dew was silvering the fields, the Indians had gathered masses of wild flowers, and had made the church into a bower of beauty. The service was in the musical Dakota language, and never did the beautiful hymn, "Holy, Holy, Holy," in the unfamiliar tongue, sound sweeter as it pealed through the church, making one marvel that the spirit of God, in so short a span, had changed the savage war-whoop into devout praises to God.

As the Bishop, with that grand and eloquent presence so familiar throughout the Anglican Church, began the ordination address with his usual fervor and impressiveness, it was an overwhelming sight to look upon the congregation, bearing its history clearly in mind, for in every way it was an unique gathering. Among the lines of veterans who hung with love and devotion upon every word, were those who had been warriors when the Bishop first knew them, and who were wont to boast of the number of scalps which they had taken as trophies.

The candidate for ordination, named by his father, "Henry Whipple," was the son of the first Sioux ordained to the sacred Ministry, the Rev. George St. Clair, whom the Bishop saw upon his first visit to the Indian country, forty years ago, sitting on the chancel step; he was then a wild boy, ten years of age, with painted cheeks, a blanket, and a little feather in his hair. He was always present at the services, and finally his intelligent face and thoughtful manner so interested the Bishop that he placed him in the Indian school at Faribault, educated him, and ordained him to the Ministry, and he became one of his most faithful workers during the ten years of service, before his entrance into Paradise.

The lay-reader, Wabasha, was the son of Wabasha, the hereditary head chief



of the lower Sioux tribes. Among the devoted flock was "Good Thunder," that saint and hero, who, with some other Christian Indians, saved the lives of 200 women and children in the Sioux outbreak in 1862. A paper was presented him at the time, which said: "The bearer, Wakean Wasté (Good Thunder), is entitled to the lasting gratitude of the American people for having, with other Christian Indians, saved the lives of 200 white women and children during the late Sioux war. Signed, H. H. Sibley, Colonel Commanding."

One would think that such a paper would have insured this man against want. But with the exception of \$5.30 which he and his wife each received annually, from the government, Bishop Whipple, with all his burdens, which have always been pressed down, full measure and running over, has done much toward the support of this man, as he has for many another who would have otherwise suffered; for it is one of the Bishop's characteristics to believe that deeds of love and loyalty demand recognition, not in words alone, but in acts. Another of these brave leaders present was Wahachancamaza (Iron Shield), and others who were friendly to the whites. Good Thunder's wife, then a heathen, was the woman who, during the outbreak, ran into the mission church, seized the Bible from the altar, and, wrapping it in a surplice, buried it in the forest, and as soon as she was able to send word to the Bishop, sent the message, "The Great Spirit's Book is safe. When can, will put it in your hands."

The silence was eloquent as the Bishop exclaimed: "My brown children, no words can express the grateful joy which fills my heart as I look back over the forty years in which my life has been bound up with your people, and recall the day when I ordained the first Sioux, the father of the dear brother before me, to the blessed service of my Master; and then, the day when I cradled this dear son in my arms, as I gave him to his Saviour, to your Saviour and to mine. And to-day, ordaining him to be the shepherd over this flock, my heart overflows with love to him and to you. Give him your loyalty, your love, your help, even as some of you gave to the father, who with glad joy is now looking down from Paradise upon the son who is to follow in his footsteps."

It was a scene for an artist's brush; nay, more! It was a scene to make angels weep for joy. The thought sprang involuntarily from the heart, "O Father, what hast Thou in store for this Thy servant, whose heart through storms and many trials has ever burned with Thy love, Thy pity—with Thy presence!"

After the ordination, the Bishop held a confirmation. Then the Holy Communion was celebrated. Again the heart thrilled as the moccasined feet moved silently toward the altar.

It was the privilege of the writer to be present, the week preceding this event, at the celebration of the fortieth anniversary of the election of Bishop Whipple to the Episcopate, upon which memorable occasion a dozen or more of the Sioux and Chippewa Indians were present as the Bishop's guests. On the morning after the celebration one of the delegates introduced himself to Good Thunder, saying, "I was one of the boys saved by you in the massacre of 1862, and I want my wife to have the honor of shaking hands with you."

SUBSCRIBER.

### A MISSIONARY BICENTENARY.

THE Society for the Propagation of the Gospel in Foreign Parts, by reason of its honored religious associations, has long been known as "Venerable." Having reached, or nearly so, its fourth jubilee year, it may well, by reason of its age and seniority, also be called venerable. It will celebrate the beginning of its two hundredth year next June. The first of a long series of commemorative services will be held on the sixteenth of that month, when there will be a celebration of the Holy Communion in St. Paul's Cathedral, London.



# DOMESTIC MISSIONS.

## FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

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### NORTH CAROLINA.

In the last number we published nearly a page of information taken from the report of the Rev. J. H. M. Pollard, archdeacon, telling of the work among the Colored people in that diocese. In the meantime, we have received a circular from him with the endorsement of his Bishop, to which was attached a map of the state, showing the delimitations of the Dioceses of North and East Carolina and of the Missionary District of Asheville. He writes us that this map was drawn by one of the students of St. Augustine's School, Raleigh. We borrowed the plate for reproduction here. Referring as we understand *entirely* to the Colored work, he makes the following statement:

"The Diocese of North Carolina, as indicated on the map by the lines on the east and west and bounded by East Carolina and the Jurisdiction of Asheville, is composed of thirty-seven counties, with a total population of about 800,000 persons, of whom about 300,000 are Negroes.

"There are sixteen mission stations, reaching into twelve counties, and leaving twenty-one counties untouched by Church influences.

"Three chapels have been consecrated; two are almost ready for consecration; two to be built from foundation, and eight unfinished.

"St. Ambrose's is on ground owned by the state and badly located for successful work. It is our desire to erect a neat, substantial building in a more suitable locality and make this the centre of our Church influence.

"We have purchased, at Littleton, a farm of forty acres, on which there are two dwelling houses and a barn, and propose to open an industrial farm and school in September. These buildings can be used as they now stand. The rescue of young boys from idle and thriftless lives will be the aim and object of this school."

The Bishop says:

"The work among the Colored people of this diocese is most encouraging, but it is impossible to raise in the diocese the money needed for building purposes."

Appended to this is an appeal for amounts running from \$200 to \$3,000, for building purposes in his archdeaconry at eleven points.

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### NORTH DAKOTA.

FROM BUSINESS LETTERS OF THE BISHOP'S.

I HAVE nearly completed my visitations to the places where we have church buildings, and where work is being carried on, in the white field, and feel that I now understand pretty thoroughly the situation in the white work of North Dakota.

When Archdeacon Appleby retires on

August 1st, and can no longer keep up his monthly visits to the points he has temporarily in charge, it will be necessary to provide for at least four more clergymen in order to do the work. Thus, I have appointed the Rev. A. A. Joss to Bismarck and Mandan. He is to begin about June 1st. These places have church buildings, free of debt, and there is a



[ See Article on preceding page. ]



little rectory at Bismarck; but there has been a long vacancy, many removals have taken place, and I must give at least \$200 to Mr. Joss.

Larimore, Mayville and Northwood—church buildings at all these places—a long vacancy, many removals, people scattered and discouraged. But this is an important group of towns, in the best part of the state. Larimore, particularly, is of strategic importance. We simply must not give up and surrender places like this, or it would be a perfect farce to have a Bishop and spend any money on Domestic Missions at all. Accordingly, I have appointed the Rev. E. W. Burleson, who will take charge some time in July. I am going to spend the latter part of this week in these places, and will try and rouse up the people and get them to pledge the utmost cent that they can.

At Wahpeton, county seat of Richland County, 2,500 people, we have a good church and rectory. Last Sunday I got the people worked up to the pitch of trying to make a start. I think they can raise perhaps \$100. . . .

I think Walhalla can be supplied by a student as lay-reader, to whom the congregation can pay \$30 a month. I hope to get a man who will be content to take this field, and thus avoid for the present paying any stipend myself.

Grafton, the third city of the state, has a frame church, and a good nucleus of people. We ought to have a Priest officiating there every Sunday, combining it with some neighboring points, of which there are several that ought to be worked.

I will stop here. There are many other towns where we could start or maintain the Church, and where it is badly needed; but these places I have named are absolutely necessary points which we must hold, and of such importance that, in order to be held, they must have a service once each Sunday. . . .

I can imagine the perplexities and difficulties which beset the Board. If I am ever able to go East, and get a chance to reach the people who have any means I am confident of being able to make a showing which will help the Board in their appeal for money.

But here is a great state, where population is beginning to pour in, where material prospects are beginning to look up; but where, because of a period of depression now closing, and from other causes, the Church has languished. As I go over the state, the people are responding nobly to my appeals for a revived interest and courage. They subscribe (for the most part) as liberally as could be expected, when so many of them are reduced in circumstances, and when long cessation of Church services has decreased zeal and interest. The clergymen now in the field, and the five new ones whom I must get, can each work out, and cover with occasional services the surrounding country.

But such county seats, and growing centres as Larimore, Wahpeton, Rolla and Cando, and Grafton, must each have a resident Priest, and to meet this urgent need I ask for the additional \$800.\*

Never again can the Church have such a chance as now exists in North Dakota.

#### INDIAN MISSIONS.

The two letters of the Bishop's which follow were written for this magazine:

I have just returned from a very interesting visit to the Turtle Mountain Indians. I was accompanied, from Rolla, by our lay-reader, Mr. Wellington Salt, who is himself about one-third Chippewa and speaks their language. We held our service in the house of an old chief named Rising Sun. The outside of the house was decorated with trees and flags, in honor of my arrival, and all the furniture was cleared out of the inside of the house. There were about fifty Indians present, some of them with painted faces, feathers, and blankets; these last, of course, are still pagan.

Among the Indians was Napoleon Walker—a namesake of my predecessor. Many of these Indians are very faithful to our Church; they live outside the reservation, only returning to the agency for rations twice a month.

The Indians on the reservation are nearly all French half-breeds, or quarter-breeds, and are Roman Catholics.

I baptized five little Indian children, confirmed two young women, adminis-

\* [This was granted.—Ed.]

tered the Holy Communion to about twenty persons, and blessed the marriage of old Rising Sun and his squaw, who, though they had lived together many years in Indian custom, had never had a Christian marriage ceremony. This old couple are as devout Christians as any people I ever knew. The old man had met Bishop Whipple and Enmegahbowh thirty years ago, in Minnesota, and for years he used to go out and pray in the ravine near by that God would some day send his Indians that kind of a missionary. At last his prayer was answered, when Bishop Walker came. His wife led the singing during the Chippewa service. The tears streamed from her eyes when, at last, her wish was granted, and her union with her aged spouse received the blessing of the Church.

Our religious service was preceded by a council. These Indians wish that the Government would give them the lands on which they have for so many years lived, and which they have improved; they do not want to return to the reservation, where their relations with the Romanist half-breeds are not always pleasant. Our Church Indians are either full-blood Chippewas or Scotch half-breeds. Mr. Salt is doing a splendid work among these Indians, as is shown by a comparison between those Indians who are under the influence of our Church and any others of this tribe. He is a teacher in one of the Government schools on the reservation, and has to drive a long distance every Sunday in order to minister to these people.

We need a church building there; a simple log structure would do—costing not more than four or five hundred dollars. The church built by Bishop Walker, at Belcourt, is no longer available for use by these Indians, as they live so many miles away.

I hope before long to ordain Mr. Salt as a Deacon, that he may be able to baptize and solemnize marriages. He is a faithful and intelligent man.

June 19th.

I have been at the North Dakota Chautauqua, on the shores of Devil's lake, just across the lake from our Indian mis-

sion at Fort Totten. I spent several days at this Chautauqua, which is a great gathering place for North Dakotans, and do not think I could have possibly spent my time as a new Bishop to better advantage. It gave me an opportunity of meeting people from all over the state, and of preaching to and addressing large audiences. On Tuesday evening I lectured to a large miscellaneous audience on "Why I Am a Churchman." A good many of our own Churchpeople, from the parishes and missions over the state, were there, and it gave me an opportunity of deepening my acquaintance with them.

I went across the lake (it is nine miles broad and a beautiful sheet of water) to Fort Totten, and, together with the Rev. Mr. Rees and Mr. Herstetter, inspected our property and the progress of certain much-needed improvements which I had authorized when I was there in April.

Our chapel has had a plain platform and chancel rail put in, and looks a little more churchly. A new kitchen has been built for Mr. Rees's house. The old log one was tumbling into ruins. Some progress has been made in rendering habitable the portion of the old log building into which Mr. Herstetter has moved with his wife and two children.

But I concluded to postpone my official visitation for Confirmation until the end of August, both at Fort Totten and at Cannon Ball.

The Indians were holding dances, beginning on July 4th, and our own Church Indians were to some extent engaged in these proceedings, which were taking place in a camp back in the woods.

Of course, so far as our own Indians are concerned, these dances, have no longer a heathen significance, but are entered into like any "Wild West show," to draw spectators and make money. But I nevertheless agreed with Mr. Rees that it was better to postpone the Confirmation, etc., for a few weeks. I shall go there on August 29th, and thence to the Cannon Ball.

S. C. EDSALL,  
Bishop of North Dakota.

FARGO, NORTH DAKOTA, July 8th.



## SOUTH DAKOTA.

## MISSION WORK IN SMALLER TOWNS.

THE Right Rev. Dr. Hare has expressed himself upon "Mission Work in Smaller Towns," in the following well-chosen words, recently published in the *Church Helper*, of the Diocese of Western Michigan:

"I have again and again, in my annual addresses and elsewhere, ventured the opinion that this work must largely be done by the clergy who are occupying the stronger points, and expressed the earnest hope that none of the clergy would allow himself to be shut up within the town of his residence. All that I read of the experience and opinions of other Bishops, as exhibited in their annual addresses, leads me to the conclusion that their opinions tend distinctly in the same direction. It is with peculiar pleasure, therefore, that I put on record the fact that there is not one of the clergy of South Dakota who is not extending his activity out beyond his central point, and that Messrs. Ray and Elgin, who have lately come to us, are bent upon the same course. I am sure that it is only in this

way that we can introduce our services where they are not known, and maintain them in cases where our congregations are very feeble. But the clergy who have found success and encouragement in this kind of work will, I am sure, bear me out in uttering this word of warning, viz., that the man who undertakes it must have full and hearty faith in the Gospel, in his Church, and in his own mission, and that it is not a merely occasional visit and service that brings forth fruit, but most assiduous and sympathetic pastoral visiting, in which not current topics, but the soul and God's provision for it are made the subject for conversation, as opportunity offers; all the effort being directed along the line of our Church's system. Oh, that we could all remember that we ought to have a live and quick reply for the questions of men's souls, as live and as quick as that of St. Peter on the Day of Pentecost. There is no place for uncertainty. The call is for action. There are great truths to be loved—great spiritual movements to be made—great moral and religious acts to be done."

## MISSIONARY INTELLIGENCE.

ARIZONA.—Miss Eliza W. Thackara, in charge of the hospital at Fort Defiance, writes that the small-pox scare caused by the frightful ravages of that disease among the Pueblos, seventy miles to the south, brought a good many Indians to the hospital for vaccination. An unusual number of eye-troubles, caused by prevailing high winds, brought many patients thither also for treatment, as well as a number of persons afflicted with *la grippe*. In consequence the hospital has been taxed to its utmost capacity, many patients having to wait for admission, and coming from near and far.

The Rev. W. D. U. Shearman, of the Church of the Advent, Prescott, in his report states that, as secretary of the convocation, he sends the information that that convocation has resolved to raise the sum of seventy-five dollars for the General Board of Missions.

BOISE.—The Rev. John Roberts, in charge of the Indian school at Shoshone agency, writes encouragingly of the work at that mission. He says: "The daughters of the chiefs and head men of the Shoshone tribe, in successive flocks pass through a course of practical instruction here in the ways and life of Christian people." The Bishop saw that the school was necessary, and spent upwards of \$7,000 in erecting suitable buildings. Chief Washaku and the Shoshones, with the sanction of the Government, gave a tract of 160 acres of excellent land to be used a school and mission farm.

The following extract from the official report of the United States Land Commissioners, who visited the agency, indicates that the farm has been a benefit to the Indians: "There is no reason why these Indians should not be taught that the necessities of life cannot be procured and enjoyed without labor, and the only

right way to obtain them is by service rendered in return. That these Indians will work if the proper influence is brought to bear on them is a fact which has been demonstrated right upon this reservation by the Rev. Mr. Roberts, who, . . . with very little financial assistance, has now 160 acres of land all enclosed by a good, substantial fence, all of the land under cultivation and thoroughly irrigated. Last season he raised fourteen acres of alfalfa, twenty acres of timothy hay, and 2,270½ bushels of oats, averaging forty pounds to the bushel, and seven bushels of alfalfa seed, and the labor has been performed by these Indians under his directions."

By the noble aid of the Woman's Auxiliary, the Junior Auxiliary and other friends, Mr. Roberts writes: "We have so far been able to carry on this secular work in addition to our ministerial and missionary duties." The Rev. Sherman Coolidge with Mr. Roberts holds services regularly in the camps in both the Shoshone and Arapahoe languages.

Fremont Arthur, the Arapahoe evangelist, is doing especially telling work for the Church under the direction of Mr. Coolidge. There are two church edifices on the reservation and a third is nearly completed. The better class among the Indians listen to the truths of the Gospel most willingly, while others hold tenaciously to their old traditions.

GEORGIA.—Sister Mary Frances, of Atlanta, reports that latterly she has been working among the Colored people in Brunswick. Twenty lectures were given at night to mixed audiences on the subjects: "Homes vs. Dwelling-houses"; "Husbands and Wives"; "Children"; "Education"; "Thrift"; "Manners," with an average attendance of forty-five. Mothers' meetings were held two afternoons weekly in two different parts of the city, with an average attendance of twelve. A sewing-school for girls, weekly, with average attendance of sixty, has also been maintained. On Sunday afternoons instruction upon the Church and Prayer Book was given.

MAINE.—The Rev. E. A. Pressey has recently entered upon work at Wood-

fords, a thriving settlement near Portland. In reporting of the field, he speaks most hopefully of the future, and expects in a few years to have a self-supporting church at that place.

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MISSOURI.—The Rev. Wm. G. Thompson writes most hopefully and encouragingly of the work at Trinity Church, Independence. There has been a marked and growing interest on the part of the people of that parish for a year past. Eleven persons were confirmed on the 14th of May by the Right Rev. Dr. Atwill. At Liberty, where Mr. Thompson gives occasional services, the work is not so promising, and requires careful and earnest attention. The church building needs renovation, having deteriorated through neglect and non-use.

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MONTANA.—The Rev. Charles Quinney, of Emmanuel Church, Miles City, reports that his Sunday-school Lenten Offering amounted to ninety-two dollars, from only forty-five scholars and four teachers. The most of the money had been earned in various ways by the children. The fact of its being nearly double that of previous years shows the increasing interest in missions. He reports that the new church at Wibaux will soon be out of debt. Mr. Quinney has charge also of St. Matthew's Church at Glendive. The removal of families, and among them some of his best supporters, has somewhat crippled the work which has been so prosperous under his administration.

The Rev. George Stewart, of Missoula, in charge of St. Paul's Mission, Hamilton, reports the building of a new church edifice at that place, which marks the beginning of a new era of Church work in that section. This is the fifth church that he has been instrumental in building in the West. He writes: "I am doing as much work now as at any time in ten years. On the sixth day of June, I will see my seventy-fifth birthday, and I will add that I have no more idea of quitting work than I had twenty-five years ago."



SACRAMENTO.—The Rev. B. D. Sinclair, having in charge St. Mark's, Yreka; St. Barnabas's, Dunsmuir; St. Paul's, Fort Jones, and several other missions, reports favorably upon the future prospects of the work under his care. At Fort Jones a debt of \$350 has been paid, a bell secured, and the church furnished with new pews. A balance of \$600 remains in the treasury for completing the furnishing of the church. At Hornbrook funds are being collected for building a chapel, and it is arranged to have the work begun at an early day.

SOUTH CAROLINA.—The Rev. R. W. Anderson reports that the horse and wagon presented to him for his missionary work has aided him materially, and gives as a single instance the following story: "On my way back from one of my stations I determined to stop at a certain house to ask for a drink of water, and to rest for a moment from the heat and dust of the road. A cordial welcome was given me, and in the course of conversation it came out that the gentleman had a daughter very ill with consumption. I suggested that it might give her pleasure for me to go in and see her. This was gladly agreed to, and after a few moments' conversation, I repeated a psalm and said a few words of prayer for her. I then laid my hands on her head and pronounced the benediction from the Communion Office. Within a week she was taken from them, and when I again passed that way, and stopped to express my sympathy for them, the mother told me that she was so glad that I had stopped that day, for her daughter had been so much comforted by the visit, and especially by the benediction. . . . Should this incident come under the eye of some of those dear friends in Christ to whose liberality I owe the power to minister to this poor child, I think they will feel that it is no mean privilege to have supplied the sick girl with such comfort in almost her last hours."

The Rev. W. N. Tillinghast, of Ridge-way, says that he has just commenced a

work at a little railroad town called North, thirty miles south of Columbia. He conducted the first Episcopal service ever held at that place on Sunday morning, April 30th. At the evening service there were 250 persons present. He hopes soon to build a church there, and so make permanent the work.

SOUTHERN FLORIDA.—The Bishop writes: "Although profoundly thankful to God, and grateful to the Board for the blessed boon granted for my work in Southern Florida [an increase of \$1,000 in the annual appropriation], I have been in such a press of work and visitations that I am almost broken down in body and voice. . . . God has been very gracious to me and has greatly blessed my work, and although poverty and depression stare me in the face wherever I go, the Master's work has gone on in a way far beyond what I have expected."

SOUTHERN VIRGINIA.—The Rev. C. B. Bryan, reporting upon the work at the Hampton Indian Institute, says: "The work has proceeded without interruption since last report, and I am glad to say that I have marked an unusual degree of earnestness among the students this year, especially among the more advanced of them. In the Sunday-school we have been studying the Blakeslee series of lessons on the 'Life of our Lord,' and have lately completed it, and have since been studying the Commandments. The Bible-class of about twenty-five young men, which I teach myself, has done well in all respects and made real spiritual progress. Three young men were confirmed by Bishop Randolph at Easter. There are now forty communicants of the Church among the 130 students, twenty-three of whom are boys and seventeen girls. There are a number of Christians of other bodies also, and I am sure they look to me, without distinction, as their spiritual guide. The work is a great privilege, and has prospered, and is prospering."

# FOREIGN MISSIONS.

## FORM OF BEQUEST TO FOREIGN MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.

Should it be desired, the words can be added : For work in Africa, or China, etc., etc.

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## AFRICA.

BISHOP FERGUSON has sent us, under date of Monrovia, May 8th, an account of the General Convocation of the Missionary Jurisdiction of Cape Palmas, somewhat recently held at Bassa. This, however, had been anticipated in our pages by letters from other correspondents, and we therefore leave out what ever would be repetition and publish here the remainder of the Bishop's communication. The account of his subsequent visitations is very interesting.

### THE BISHOP'S VISITATIONS.

Among the important actions taken at the business meetings of the late biennial convocation was a resolution to observe the anniversary of three important events in the history of the mission: 1. The first of March, 1836, when the late Mr. James M. Thomson began missionary operations by establishing a school at Mt. Vaughan. It will be an occasion to bring to mind also the many other Africans who have subsequently engaged in the work. 2. The eleventh of July, 1851, when the consecration of the first Missionary Bishop of the Church to Africa took place, in the person of the late Right Rev. John Payne, D.D. All the other prelates who have succeeded him are also to be remembered. 3. The first of November, 1836, when the first white missionary sailed from the United States for this mission, in the person of the late Rev. Thomas S. Savage, M.D. This will be made an occasion for thanking God for the services which all the white missionaries have rendered to the cause in this land. Contributions are to be

solicited from our people each time to help forward the work at home and abroad.

### THE WORK AT SINOE.

Leaving Grand Bassa on February 23d, we arrived at Sinoe the following morning. As the ship would leave the same day, and as my main purpose for taking the present journey was to visit the interior stations before the rainy season set in, I did not go on shore. The Rev. C. M. W. Cooper was a fellow-passenger with me from Bassa, and gave all necessary information concerning the work. My last visit there was made in October, and there were then clear indications of progress; but the little flock had sustained a great loss, it will be remembered, in the death of one of its prominent members, the Hon. R. H. Montgomery, who had been lay-reader and senior warden. The loss is keenly felt by the young rector, who was wont to consult him on parochial matters. I have made the following appointments: Mr. George A. Dunbar, lay-reader, and Mr. Z. B. Seda Roberts, teacher of the parish day-school in the room of Mr. T. E. McArthy.

### THE INTERIOR STATIONS.

Our next port was Harper, Cape Palmas. Arriving there safely, I at once made arrangements for the journey to the interior by way of the Cavalla river. The first point reached was Kablake, a village at the mouth of the river, where I spent the night. Some years ago we had a mission station there, but the work



was abandoned on account of the political troubles. The people expressed a desire for me to start it again, and it needed no argument to prove the necessity of it, for there are souls there starving and perishing for lack of the bread of life; but alas, I have not the means to supply the need! About \$300 a year would enable us to reopen and maintain a station.

Ascending the Cavalla river in a canoe, I visited Gidetabo station, and spent a night there. Mr. Hoskins, the catechist, was at his post. Two families from heathenism have joined him and are residing on the station; thus a Christian village has started. I preached twice among the heathen and examined the little school at the station, which was made up of five boys and two men.

We proceeded to the Eliza F. Drury station at Gbodobo, and reached there just in time to escape a heavy shower of rain, which falls nearly every afternoon now in these parts. Met Mr. J. A. Kae Russell in poor health, but still making improvements on the station, which is in a flourishing condition. I refer to material prosperity; the evangelistic work progresses slowly. The heathen are very degraded. I had to settle a difficulty between the catechist and some of them who had forcibly taken, killed and eaten one of his goats. On sifting the matter, it was found to have grown out of envy excited by his being in possession of so many sheep and goats and other things which they could have had as well as he but for their indolence, and therefore I demanded that they make restitution, which they promised to do. It is characteristic of the heathen here to treat their own people in like manner. Let a man among them succeed in accumulating property, he is sure to be a victim of the envy of the masses, who will seek the slightest pretext to appropriate his goods and chattels to their own use. Oh, that they might be brought under the power of the Gospel, which teaches the golden rule!

Arranging to return here for service on Sunday, I resumed the journey up the river on the next day, and reached a village of the Beyabo tribe, where it became necessary for us to stop. It was but a short distance from Bohlen station,

Webo; but there was a hostile tribe between, on the French side of the river. The latter was making war on the Weboes because of a dispute about a certain piece of land on the Liberian side, which, though the treaty between the two nations has decided, it seems they cannot be reconciled to. Living on the bank of the river, they would allow no canoe to pass to Webo.

The Bishop alludes to the death of Mr. Francis Tebeye Brownell, and thinks there is no doubt that his death was due to the maltreatment which he received at the hands of this hostile tribe, by whom he had been held in custody for several weeks, and goes on to say:

That tribe is a very savage one. They have often interfered with travellers on the river, robbing them of their effects and doing them personal injury. The father of the young man who has now fallen a victim to their cruelty—the Rev. T. C. Brownell Gabla—was himself shamefully maltreated by them at one time. Now that they are on French territory, nothing can be done to check them but through that power; and I fear the French have no sympathy for Protestant missionaries. In consequence of this trouble, Mr. A. R. Harmon, who has charge of our work at Webo, has had to absent himself from his station. Thus Satan, the instigator of all such troubles, succeeds in checking the advancement of the Gospel, which proclaims peace on earth; but we know it is only for a time, for “the gates of hell shall not prevail against it.”

Not deeming it safe to advance further, I gathered all necessary information touching the state of things in that locality and returned to Drury station, where the Christians at different places on the river had been invited to spend the Lord's Day. Early that morning I conducted prayers at the station, then went with Mr. Russell and others to one of the heathen villages, where we held service and preached to a small congregation. Returning to the station, regular service was held at eleven o'clock. There was a large attendance—far too large for the space appropriated to the occasion, there

being no church edifice as yet—of Christians from four adjacent places. Morning Prayer having been said, I preached from the Gospel for the day—the five thousand fed—confirmed twelve (all from heathenism) and celebrated the Holy Communion. It was a real refreshment to many who had not had such a privilege for a long time. In the afternoon service was held again, when I baptized three adults and four children. Among them were a man and his wife from heathenism, whom Mr. Hoskins brought from Gidetabo.

On the following day I visited the new settlement, called Russwurmville, in company with Mr. Russell, and inspected the land given by the government for our mission. It is a desirable location, and as soon as circumstances permit I hope to start a station there. We then descended the river, and the next day arrived at Cavalla station. Met the Rev. Mr. Gabla in deep affliction on account of the death of his son. Most of the civilized men had gone up the river to ascertain the facts concerning it. A meeting of the few who remained, together with the women, was arranged for in the church, and after a short service I addressed them. The Christian village there is presenting a brighter aspect, several neat, clay-walled houses having been erected and some of the bush cleared away. I returned to Harper that night.

Sunday, March 19th, was a red-letter day in St. Mark's parish, Harper. Early in the morning I conducted service in the church and baptized seven pupils from the High School, Cuttington. At half-past ten o'clock the second service was held, and there was a crowded congregation. After preaching from Exodus iii, 11, I confirmed fifty-five persons, of whom twenty six were from Cuttington, eighteen from the Orphan Asylum and Girls' School, and eleven from other parts of the parish. It was the largest class ever confirmed at one time in the jurisdiction.

Two days later, I visited Rocktown station, where it had been arranged for the catechists and Christians of that district to meet me. Services were conducted in a private house, when I preached, baptized one adult and two

children, confirmed twelve—of whom from Fishtown, three; Middletown, five; and Rocktown, four—and celebrated the Holy Communion. After service I had a meeting of the male members, the king and chiefs of the tribe being present, and made arrangements about erecting the church edifice. After announcing that a servant of God in the United States had given the money for the purpose in response to my appeal, I told them that there was left a portion of the work for them to do, and that they would be expected to take the part assigned them. Both Christians and heathen gave their consent to it. I have already ordered material for the purpose and hope the desired object will soon be accomplished.

Leaving Cape Palmas on the 24th of March, I arrived at Monrovia on the 28th (Holy Week), and immediately sought opportunity to visit Cape Mount, where I had proposed spending Easter. Fortunately, a steamer turned up two days later, and I landed there on Good Friday morning, in time to conduct two services that day. I found all the teachers on their feet and at work, except that Miss Higgins and Miss Radcliffe, who had recently returned from a trip down the coast, were not well, although still rendering their quota of efficient service. All four of the white ladies were braving the climate nobly and doing a good work. Miss Woodruff has recently left on a visit to the United States. She had not quite run down, but it was well to go and recuperate before that happened. "A stitch in time saves nine" is as applicable in this as in other respects. The chicken-pox epidemic, which has been prevalent in all the counties, had swept through the schools here, but not a case proved fatal. It had entered Epiphany Hall also just before I left Cape Palmas, and, being mistaken for small-pox, had caused quite an excitement and a suspension of school work.

The Bishop tells of the arrival of an overdue steamer with freight for Cape Mount on Easter morning. He asked the captain to lie over, who, sent a courteous reply, saying that he was behind time and could not wait; that if the cargo was not received he



would have to pass on with it. This made it necessary for the business agent to send boats off, and for Mr. Massaquoi, the only male teacher, and all the larger boys to go to the beach and remain there all day receiving and storing away rice, lumber and other things. This is one of many like evils that we are exposed to in the prosecution of the work of God on this coast. The example of Europeans hailing from Bible lands is shown in strange contrast to the teachings of missionaries of the same color and from the same enlightened countries! Is it any wonder that the work advances so slowly and that the heathen form such erroneous ideas with regard to the nature of Christianity?

At the Easter services eight children were baptized and the Holy Communion celebrated. The old school-room of the boys' department was again used for the purpose. It is to be hoped that the church edifice will be completed long before the next Easter. It is progressing finely; but unless our appeal for additional funds meets a favorable response, we shall have to stop far short of completion, which would be a matter for deep regret.

The masons have already completed the stone walls, and the carpenters have put on the roof and are now doing the inside work. The Langford Memorial Hall will be a fine, durable structure when completed. To God be the praise for all that has been accomplished and to Him we look for success in the future!

Twice in the foregoing letter Bishop Ferguson alludes to the Eliza F. Drury station, which was founded with money from the estate of a New England woman of that name. Alas! in the appended letter of June 3d, just to hand, he tells of the destruction of that station and the cause:

I regret to have to communicate sad news which has come from Cape Palmas. The biennial election for the presidency and members of the Legislature took place on the 2d ultimo. Unfortunately, the Gedeboes have been drawn more and more into the arena of political strife during the last three or four campaigns.

Of course, only their civilized men who conform to certain requirements have the right of suffrage; which number, increasing every year, has now grown into considerable importance, and is attractive to the party leaders. But the latter, to make sure their success, have gone a step further and exercised their influence over the chiefs of the tribes, who, though they cannot vote themselves, yet consider that they have the right as well as the power to compel their civilized men to support the party whose cause they espouse. In the case of the Cape Palmas tribe, however, the majority of their civilized men refused to submit to the wishes of their heathen people and voted as they thought proper. As a consequence, they are denounced as traitors and an attempt has been made to punish them accordingly. The last election, having terminated contrary to the wishes of the chiefs of the said Cape Palmas tribe, made matters worse. They became exasperated and determined to revenge themselves on their disobedient "children"; and so sent to the Christian village (Hoffman station) and had the houses of all those who voted with the Whig party sacked and then broken, with but a single exception. The male owners were all away at the time, otherwise a conflict might have ensued. In order to punish Mr. J. A. Kae Russell, our catechist, also, who was at Harper, whither he went to vote, they instigated some of the interior natives to go to the Eliza F. Drury station at Gbodobo, on the Cavalla river, twenty-five miles from Harper, and destroy it likewise. After sacking it, they set fire to the houses. Mrs. Russell and the children were there at the time and were made to leave with only the clothes they had on. This was our most flourishing interior station in that county, and we had collected a lot of lumber to build a permanent house, all of which has been destroyed.

I have addressed the government, through the President, on the subject. Messrs. Russell and F. W. Tobo Proud (the latter from Hoffman station) have come here to present a complaint also in behalf of their people, who have suffered loss and in some instances have even had their lives threatened. Over one hun

dred refugees are now in Harper looking to the government for protection and support. The President and his cabinet have the matter under consideration, and I understand that it has been decided to send a commissioner to Cape Palmas to inquire into the outrage. Satan is thus seeking to stop the progress of Christ's Kingdom; but Jehovah reigns, and, though perplexed, we shall not yield to despair!

In a recent letter Miss Lulu Higgins,

of Cape Mount station, says: "We are most grateful for the Bible and other books sent by Miss —. They are so beautiful, and substantial also. [These were for the Irving Memorial Church that is in building]. The arch entrance to the chancel is now being erected, and then only the plastering and concrete floor remain for the masons. The masons will return for the plastering and ground floor when the carpenters are finished."

## CHINA.

THE friends of Foreign Missions will be glad to see this paragraph giving evidence of the sense of Christian responsibility on the part of a Chinese congregation. Bishop Graves in a recent letter says:

"I have the pleasure to inform you that the Rev. Mr. Pott has notified me that the congregation of St. John's Chapel will henceforth pay their own expenses for sexton, etc., and also half the salary of the native Deacon, Mr. Tae. The chapel must now be extended, as

there is not a vacant seat, and the congregation is very crowded. We have nearly funds enough here, raised partly by the congregation itself, to pay the cost of lengthening the nave. Do not forget that we do all we can for self-support, though it may seem slow in coming at times."

From Wuchang Mr Partridge writes: "The foundations of the new St. Hilda's Hall are now being laid, and I am also rebuilding the old Boone School. So everything is very busy here."

## HAITI.

UNDER date of Port-au-Prince, June 12th, Bishop Holly writes:

By advices received last Friday from the Rev. Mr. Fargeau, I am informed by him that on the Sunday previous another Vandoo priest came to the service, and at its close addressed himself to pastor Fargeau, renouncing his superstitious practices, and expressing his acceptance of the Gospel, and his desire to be admitted to membership in the Church, as a disciple of Christ. The next day he gathered up all his heathen paraphernalia, and brought them to Mr. Fargeau, which were immediately burnt. The custom adopted in burning these satanic fetiches is to have the penitent who renounces them put the fire thereto with his own hands. He has two brothers, who were associated with him in the practice of those African mysteries, whom Mr. Fargeau went to see, but they have not yet made up their minds to

abandon their superstitions, but they are much shaken in their minds on the subject by the resolute action of their brother, who has confessed Christ, and Mr. Fargeau is of the opinion that they will not be long in following his example.

Leogane is the stronghold of those African mysteries, and may be said to be the *primal* seat (to use an ecclesiastical term) of those practices, as persons addicted to the same come from all parts of Haiti as a last resort to consult with, and engage the services of, the chief mystagogues, who have a noted temple there. These votaries also bring with them valuable offerings which they give to those magicians whose services they seek.

There, under the blessing of God, our mission has assaulted those heathen superstitions in their greatest and most powerful stronghold with increasing success and is shaking the very foundation of



this hoary system of diabolical iniquity. The Nazarene, therefore, goes forth conquering and to conquer these citadels of Satan.

The Rev. Mr. Fargeau, who has been carrying on the work at his station in

using the abridged Mission Service, printed in pamphlet form, which has been supplied through you, now feels that the work has made sufficient progress to justify the gradual introduction of the full Prayer Book Service.

### ANNOUNCEMENTS.

*Japan.*—The Rev. E. R. Woodman, after his long journey from Japan, in the course of which he visited the Holy Land, joined his family at Dresden, Germany, on the 7th of June. It is hoped that he will take the advice of the Board to remain quietly where he is for a season of rest.

—The Rev. Robert W. Andrews, who sailed with his wife and Mrs. Anderson (Mrs. Andrews's mother) by the steamer "Olympia" from Tacoma on May 10th, arrived safely at Yokohama on the 29th of that month. On June 2d they left for Wakayama, in the Missionary Jurisdiction of Kyoto, where Mr. Andrews will work.

—In the Abstract of Proceedings of the Board of Managers some months ago it was stated that several ladies had been appointed, subject to the satisfactory completion of their term in the Church Training and Deaconess House, Philadelphia. The action of the Board was in accordance with the request of the Bishops concerned. Two of these have now been certified to us by the authorities of the institution—namely, Miss Clara J. Neely, of Portsmouth, Virginia, whose appoint-

ment took effect on July 5th, and Miss A. Theodora Wall, of Dorchester, Massachusetts, whose appointment took effect July 6th.

N.B.—We have recently been advised by our business agent in Shanghai that boxes containing contributed goods frequently arrive broken, and that it is impossible to make any claim upon the steamship company for damage that may occur to the contents, for the reason that the boxes are entirely too frail. We take the opportunity to request those who are sending goods to their friends in any of our Foreign missions to make sure before dispatching them from their homes that all packages are in good shipping order, that is to say, covered by cases strong enough to stand the necessary knocking about, and the goods themselves well packed in such cases. We suppose that in almost any town the services of a skilled packer can be obtained, and it is always better to have the carpenter make new boxes of "strong stuff" rather than to use second hand boxes which at first were only designed to cover goods for home consumption, and which frequently were, perhaps, included with others in a stronger case when originally shipped.

### SOUTH AMERICAN MISSIONARY SOCIETY.

A VERY inspiring meeting of the South American Missionary Society was held last Friday. The work of the past year promises well, and, compared with the early efforts of the pioneers, one can only wonder at the extraordinary growth. That was the keynote of Sir F. Leopold McClintock's (the chairman) interesting address. The work began in the extreme south of South America in 1844 as the Patagonian Mission. Natives were then living in the most abject state of heathenism. He recollected passing along the coast line in a ship before the days of

Commander Allen Gardiner, the founder of the mission, and seeing some of the poor, degraded people come near in their canoes. One sight he could never forget—that of a woman holding up her child to barter. If ever an association has done quiet, unobtrusive work, without blare of trumpets or pretentious advertisement, it is the South American Missionary Society. It deserves the whole hearted confidence of its best friends, and we congratulate the officials on a thoroughly satisfactory year's work. —*London Church Paper.*

# MISCELLANY.

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## AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm* l., 1.

Ask of me, and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession. *Psalm* ii., 8.

\* \* \*

AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day Saint Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming



of Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Churchpeople, and to the clergy and mission stations at home and abroad.

THE Church of England Missionary Conference, held in London in May, 1894, adopted the custom of noonday prayer upon suggestion from the American Church, and in their report said: "The conference is now among the things of the past. Is it too much to hope that at least one permanent memorial of it may remain amongst us, and that from many of our churches the noontide bell may call us, in the field, the workshop, or the mart, to lift our hearts, at any rate for a moment, in prayer for all missions of the Church of Christ?" The House of Bishops in Minneapolis adopted the observance, and it may now be considered an established custom commended by the highest authority.

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## INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and further the work of missions for the glory of the Triune God in the salvation of all men.

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THAT THE PRESENT PROMISE IN THE FOREIGN FIELD OF EVEN BRIGHTER AND MORE HOPEFUL PROSPECTS MAY BE REALIZED, AND AWAKEN AT HOME AND ABROAD INCREASED INTEREST IN AND DEVOTION FOR THE WORK.



## REPORTS OF OTHER SOCIETIES.

THE eightieth annual report of the Methodist Missionary Society for the year 1898 has been published. Marked success has crowned the labors of the missionaries in the Foreign field. There has been an increase in members and probationers of 7,848. India reports 78,326; China, 24,022; Germany, 18,131; Sweden, 17,409; Switzerland, 8,099; Norway, 6,019; Japan, 5,138; Mexico, 4,710; South America, 4,487; Africa, 3,270; Denmark, 3,194; Italy, 1,995; Finland, 884; Malaysia, 594; Bulgaria, 241; the total number of members and probationers in the Foreign field being 177,477.

The treasurer's report to the General Missionary Committee in November showed the total receipts of the year, exclusive of contributions for the debt, to be \$1,181,789.33, which was an increase of \$49,848.66 over the previous year. The amount received on the debt was \$103,354.88, making a grand total of receipts of \$1,285,144.21, the largest sum ever received in a single year. The following is a summary of the Foreign Missions statistics: Missions, 28; Foreign missionaries, 235; wives of missionaries, 211; unmarried women missionaries, 33; Foreign missionaries, Woman's Foreign Missionary Society, 187; native workers, 786; native ordained preachers, 726; native unordained preachers, 1,017; native teachers, 1,104; local preachers and other helpers, 2,486; members, 101,223; probationers, 76,254; adherents, 182,432; average attendance on Sunday worship, 160,789; conversions during the year, 19,169; adults baptized, 12,161; children baptized, 11,519; number of day-schools, 1,139; other day-schools, 31,882; Sunday-schools, 4,286; Sunday scholars, 186,597; number of churches and chapels, 1,080.

## THE CHARACTER OF THE PORTO RICANS.

THE great mass of the people in Porto Rico, writes Dr. William Hayes Ward, in the *Independent*, are of mixed blood, and appear to have reached, in the course of more than four centuries, a nearly fixed type. One sees very few black peo-

ple, and these mostly late comers, from St. Thomas and Antigua, who speak English. The working people are of one color, a light brown, with regular features, nose not flattened, and with hair black and perfectly straight or slightly wavy. They seem to be more Indian than Negro, and with as much white blood as of the Indian and Negro combined. They are rather small in stature, thin and lithe, erect, and the women show a fine carriage. They are alert in body and mind, not lazy, and the children are quick to learn. But there is not one school-house on the island; the schools are in the houses where the teachers live, and for three-fourths of the people no school privileges are provided. Of course they are ignorant. They are not vicious, not given to drunkenness nor to crimes of violence; they are simply untaught and have not learned enough to be discontented with a lot which we would call a spiritual hell in a material paradise. The people desperately need both religious and intellectual education. American Christians must give them this. They are not brutes, they are not inferior naturally. Their educated men, both white and colored, are fine people, who excel in intelligence and courtesy. They can make good citizens of our republic.

## THE OUTLOOK IN CHINA.

THE *Chronicle* of the London Missionary Society for May contains the following interesting statement concerning the present outlook in China:

Our news from China is decidedly encouraging. Notwithstanding the reactionary policy of the present government, and sinister rumors of its intention to finally depose the present Emperor, who is suspected of being a Christian, there are signs of advance in many directions. From the crowded city and the rural missions alike we hear of movement and progress. The desire for gaining a knowledge of the English language seems to be growing stronger every month. Chinese parents of all ranks are willing to pay fees at high schools in which Western education can be obtained, and a goodly number of Chinese

lads are manifesting diligence and success in their study of the English language, and the difficult subjects taught in these schools. I need hardly say that the Christian character of all schools for which missionaries are responsible is made clear to parents and pupils alike.

Cheering evidence also is forthcoming of a readiness on the part of the Chinese to help forward Christian teaching themselves. In Hunan, for instance, Mr. Peng, the evangelist sent by Dr. John into that province to prepare the way for the advent of English missionaries, has been most successful in eliciting a spirit of generosity. Little communities of Chinese Christians now exist in several centres, and the society has received from Hunanese adherents, only recently gained, and mere "babes" in Christian knowledge, valuable gifts of land and houses for carrying on its work. The Hunanese are said to be a prosperous people. They live in good houses, dress in fine silks, and are much better off than other Chinese. But among poorer folk, too, similar indications of the ability and the willingness of Chinese Christians to maintain regular worship, and even to enter upon aggressive Christian work, are apparent. At the last meeting of the Eastern Committee a deeply interesting account of a "forward movement," initiated in 1892 by the Amoy churches in the Ting Chiu Prefecture of the Fokien Province, was given by Messrs. Sadler and Joseland. This prefecture, the last in the province to receive the Gospel, and containing nine counties and a dense population, has shown remarkable readiness to receive Christian teaching. Indeed, the directors will soon have to take steps for providing more thorough superintendence and guidance for the native workers sent to evangelize Ting Chiu, so that their influence may be extended through the entire prefecture. The reports of baptisms, too, from North, South, and Central China furnish another indication of advance.

In the Shansi province of China a copy of the Gospel of Mark fell into the hands of a learned man and a priest. The one read the strange book aloud to the other. There was a great deal in it which neither

reader nor hearer understood. But they were so impressed that they came to the conviction that the book must come from Heaven, and they paid divine honors to it for many years. Later on they received a New Testament, and began to worship Jesus and the Apostles. When at last a Chinese evangelist came to their country, these two men were the first who joined themselves to him. They were instructed and baptized, and, filled with zeal for Christ, began to gather two little churches around them. One of them, we are informed, has led about fifty persons to Christ. — "*Die Bibel in China*," from the *Evangelisches Missions Magazin*.

## ANCESTRAL WORSHIP IN JAPAN.

ANCESTRAL worship seems to be almost as great an obstacle to successful Christian work in Japan as it is in China. Mrs. Annie S. Buzzell, writing on this subject in the *Japan Evangelist*, tells us that "the most prominent thing in a Japanese home is the god shelf, and below or beside it the shrine of the ancestral tablets. The god-shelf contains the gods which show the special bent of the family. The gods of wealth and good luck are usually there. Then there may be the patron god of the merchant, scholar, scribe or whatever profession is carried on by the head of the family or aspired to by the rising generation. As Christ is taught in the home, it becomes an easy matter to remove the contents of the god-shelf, but not so with the *hotoke*. The mother and grandmother and daughters listen with deep interest to the words of Jesus, and say, 'We have given up our idols. We worship the true God now,' and sure enough the god-shelf is empty. But the shrine and tablets are still there, and if it chance to be the anniversary of the death of an ancestor there will be fresh offerings and tiny lamps burning before them. 'Oh, that is only *hotoke sama*,' they say, and then explain that the light and food are placed there that the ancestor might know that he is remembered. They cannot give an intelligent reason for this worship, but merely say, 'It is a Japanese custom. We have been taught to do it, and if we neglect it



we will be thought unfilial.' When the women have something specially good to eat, or a pretty new garment, they go before the shrine with it and show it to the wooden tablets. They do not think that the souls of the departed ones are there, but that from the spirit land they look and see whether their descendants are showing proper respect for their memory, and gratitude for what has been done by them for posterity."

### CAUSES FOR THANKSGIVING.

WHEN attempting to review the present position of missionary enterprise as a subject for thanksgiving and prayer, what impresses itself especially upon the mind is the largeness of our opportunities, the doors opening on every side, the call to the Church of Christ to engage in "forward movements." The most conspicuous example of this is the opening of the Eastern Soudan to the Gospel through the recent victory of British arms at Omdurman, and the determination of the committee of the C.M.S. to enter this open door with a medical and evangelistic mission as soon as permission to do so is granted by the authorities. We have heard much during the last few weeks of "avenging Gordon." Is it possible to conceive of any sort of "vengeance" which so fully becomes the servants of Christ, or which would be so wholly in accord with the mind of Gordon himself, as such a mission as the one proposed? May we not, also, confidently anticipate that the rebellion in Uganda, now happily over, and the suppression of the outbreak in Sierra Leone, of which we may hope soon to hear, will open wide doors in east and west Africa for the spread of the Gospel? It is a matter for much thankfulness that a band of men are already at Tripoli learning the language, and preparing to enter Hausaland as soon as the way is open. In all these things there is abundant material for thanksgiving and prayer.—*From Month to Month.*

### ONLY A PARTIAL TRUTH.

MANY persons think that the work to be done in this dispensation is witnessing for Christ as a preparatory step to His second appearing. This is, of course, par-

tially true, but it is far from being the whole truth. The Rev. S. H. Kellogg, D.D., who has had long experience as a missionary in India, says in the *Missionary Review*: "In the use of the phrase—preaching the Gospel for a witness—no little loose thinking is often concealed. A witness is only a witness when understood by the hearer. I believe that in a majority of cases in non-Christian lands such witness as is required of us is not borne in any true sense by simply passing through a village and reciting St. John iii., 16, or some similar passage of the Bible. In India, as in many non-Christian lands, the minds of the masses are so completely prepossessed by erroneous ideas that the very words we use in preaching the Gospel have to the people a meaning so totally different that no little patient explanation of the Gospel is needed to enable a man to grasp the meaning of the words he has heard."

THE missionary organ of the diocese of Southern Virginia, in its June issue, contains the following interesting statements:

"Few Americans are aware of what an immense establishment the Church of England is. Its recent year book shows 1,388,386 appropriated sittings and 4,793,008 free sittings. Its Sunday-school attendance is 2,410,201, and 4,329 of its churches are open for daily prayer. While it is supported by the State, yet its free will offerings last year were \$37,531,770. Its record for ten years shows that it is not declining, but is advancing along all lines."

### THE BITTER CRY.

It was a vision and no more  
Which, to the Macedonian shore,  
Invoked the Apostle, and he came,  
Because love burned in him like flame.  
One suppliant in a dream sufficed  
To guide that follower of the Christ.

But oh, the exceeding bitter cry  
Of countless souls in agony!  
These, from dim shrines of dreadful  
creeds,  
Foul rituals and accursed deeds,  
Some whisper of the Lord have heard;  
Some pulse of hope their heart hath  
stirred:

Not in a dream these myriads cry,  
"Help us, ye Christians, or we die."  
—*The Bishop of Derry and Raphoe.*

# THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.  
MISS JULIA C. EMERY, *Secretary.*

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## A FIFTIETH ANNIVERSARY.

It was with great pleasure that, on January 2d, 1899, the Secretary of the Auxiliary attended the fiftieth anniversary of the Ladies' Benevolent Society of St Michael's parish, Bristol, Rhode Island. This society was the successor to a still earlier association which we find named in the supplement to the Fourth Triennial Report of the Honorary Secretary of the Auxiliary, on the "First Fifty Years of Woman's Auxiliary Missionary Work, 1820-1870." In this supplement, under date of 1831, the "Female Auxiliary Missionary Society," of St. Michael's, Bristol, is recorded as giving \$14 to the Domestic and Foreign Missionary Society of the Church.

The story of the later society, working in the interest of the parish and of missions both, we tell in the words of its faithful secretary, Miss A. B. Manchester, also one of the vice-presidents of the Rhode Island branch of the Woman's Auxiliary. Her report seems to us to furnish an interesting bit of history for the record of woman's work in the Church; and it is stimulating, as setting an example of loyalty and devotion, when a society established over twenty years cheerfully and at once linked its fortunes (so far as all its missionary effort was concerned), at first with the new and untried Woman's Auxiliary to the Board of Missions, and then, so soon as that was organized, with its Rhode Island branch.

REPORT OF THE LADIES' BENEVOLENT SOCIETY, ST. MICHAEL'S CHURCH, BRISTOL,  
RHODE ISLAND.

Fifty years ago to-day, on the 2d of January, 1849, the ladies of St. Michael's Church met in the chapel and organized as the Ladies' Benevolent Society of the parish. There had existed a much earlier missionary society, beginning in 1820, which for some years had a precarious existence. The Rev. James W. Cooke (that large-hearted man, full of missionary zeal, who later gave his life in the missionary cause) felt the need of a society better organized; and it was due to his interest and assistance that this Benevolent Society was organized and a constitution framed.

The particular channels through which the funds of the society were to flow are thus enumerated in Article III. of the constitution.

1. The promotion of parish interests, especially the Sunday-schools of St. Michael's Church.

2. Domestic and Foreign Missions.

3. The American Bible Society.

4. The Evangelical Knowledge Society.

5. The Rhode Island Convocation.



6. The American Tract Society.
7. The building of churches.
8. The education of young men for the Ministry of the Church.

The officers were to be a president (always the rector, *ex-officio*), a vice-president, secretary, treasurer, and seven directresses. Of those officers, elected fifty years ago, all but one have been removed by death; but they have left a record of steadfast work, and we praise God and bless His Holy Name for these His servants who have departed this life in His faith and fear. Of the 138 original members, *eight* are still annual subscribers; and we render hearty thanks that a few tried and true are left to join with the new members of later years to help in carrying on the work of the Master, a work which never grows less, but rather increases as the years pass on.

It will be interesting to pause for a moment and consider what was the Church's ground fifty years ago. There was not a single diocese west of the Mississippi river. That broad western country was an almost unknown land. Those who went in that memorable year to the golden fields of California journeyed in caravans. No sound of the church-going bell called the weary traveller to rest and prayer. No missionary was there to speak words of comfort to those who fell exhausted by the wayside, and whose bones were left to whiten the plain.

Of organization for systematic work no one had dreamed. No one had planned a Brotherhood of St. Andrew, a Girls' Friendly Society, a Church Temperance Society, an Order of the Daughters of the King; and not for another quarter of a century was our dearly-loved Woman's Auxiliary to come into being. There were no training-schools for deaconesses; there was no Society for the Study of Holy Scripture and Church History; not yet had Perry opened the ports of Japan; China was unknown, and mission work in Africa had scarcely begun.

The American Tract Society was sending out its colporteurs to distribute its tracts and sell its publications at a nominal price. The Evangelical Knowledge Society was better known then than it is to-day, and our own Board of Missions was struggling on as best it could. Scarcely anything was organized, and those who were moved to do any good work often were at a loss to know what was best to be done, and time, energy and money were often misspent.

Such was the condition of affairs when this society was organized.

The money it disbursed was raised by annual subscription, or by donations, while many earned money by making articles, such as caps, aprons, and children's garments, which found a ready sale. In those days sewing machines were not in use, and fine hand-sewing was always in demand. Once in three months a quarterly meeting was held in the chapel for the transaction of business, and then these articles were displayed for sale, when the treasury was often enriched to an amount varying from \$25 or \$30 to \$150.

The first action on record was making the Rev. J. W. Cooke, at that time rector, a life-member of the Evangelical Knowledge Society. On the same date (January 10th), the receipt is acknowledged of \$25 from the Rev. John Bristed, and \$25 from the Rev. Mr. Cooke, with which sum the ladies proceeded at once to make Mr. Bristed a life-member of the same society. The disbursements of the Benevolent Society for the first twelve months, as presented in the first annual report, are so interesting, as showing the scope of this young society, I venture to present them.

To two life-memberships in the Evangelical Knowledge	
Society .....	\$ 100 00
African Missions.....	50 00
St. Michael's Sunday-school.....	25 00

Missions in China .....	25 00
Greek Mission .....	25 00
American Tract Society .....	108 29
Theological student .....	25 00
Rhode Island Convocation .....	3 45
	<hr/>
	\$ 361 74

The second year we find this entry: "It having been voted at the last quarterly meeting that the proceeds of the sale should be devoted to the payment of the debt on the church, the \$150 raised at that time is so appropriated."

In 1852 we find the society appropriating \$150 "toward the support of a colporteur in Lee and Bureau Counties, Illinois, whose field of labor embraces fifty-three townships, with an area of 1,900 square miles."

In 1854 the Rev. Thomas Fielding Scott was consecrated Missionary Bishop of Oregon and Washington Territories; and that same year the society voted \$25 for Bishop Scott, and at the same time \$30 for Bishop Kip, of California, and \$54 for Bishop Lee, of Iowa; also \$30 for the Rev. Mr. Syle for the Chinese mission in California.

In 1855 an attempt was made to arouse an interest among the men of the parish. It was voted that "the gentlemen of the parish be requested to constitute themselves honorary members on the basis of an annual subscription of \$1, and that all such honorary members be invited to attend the society's meetings at their own convenience." It does not appear on the records that the gentlemen showed their appreciation of this privilege, or that the treasury was enriched by their annual dollar subscription!

At the very first meeting we find this entry: "*Resolved*: That THE SPIRIT OF MISSIONS shall be taken at the expense of this society." And that subscription has been renewed every year down to the present time. Is there an older subscriber to this periodical? Until we hear something to the contrary, we shall claim to be the oldest subscriber!

There are those present who remember the *Christian Witness*, a small Church paper published in Boston. There is this entry on the records of 1856: "*Resolved*: To send the *Christian Witness* to Iowa, \$10." Thus early did the Benevolent Society put on record its approval of Church publications.

At the December meeting, 1856, it was voted that the members of this society deem it a privilege to give the sum of \$50 toward placing in St. Michael's Church a mural tablet to the memory of the Rev. John Bristed, their former and much esteemed rector, and they trust that the parish will join them in completing this tribute of affection, and place another to the memory of the venerated Bishop Griswold. These tablets were placed, but were destroyed when the church was burned in 1858.

Again, in 1868, we find the society on record with a desire to beautify the parish church. An appropriation of \$50 was made "toward placing the Creed, Lord's Prayer and Ten Commandments in a form and style suitable for such a purpose." It was further voted that "three gentlemen, Mr. Wm. Fales, Mr. James DeW. Perry and Mr. Edward Brunsen, be appointed a committee to carry into effect the aforesaid resolution." But the ladies had a keen eye to business, and did not intend to lose control of their money; for it was further voted that "in case of the failure of the committee to conform to the above, the sum thus appropriated shall revert to the society to be disposed of as the majority shall direct."

Three months later, at the quarterly meeting, the Rev. Mr. Stowe, at that time rector, in behalf of the vestry reported, "That the vestry deem it inexpedient to



accept the offer made by the Ladies' Benevolent Society, as the offer involves on the part of the vestry a corresponding sum, and perhaps more, to accomplish the purpose desired." The \$50 was again in the hands of the ladies, and they immediately voted it to the Diocese of Iowa, then in its infancy.

Thus far all seems to have gone on prosperously when, one night, the cry of fire was heard. The parish church was in flames, and it was burned to the ground. The united efforts of the parish were needed to rebuild it. The ladies came to the front, and, at the meeting, December 23d (eighteen days after the fire), resolved "to use their best endeavors to raise \$1,000 during the ensuing year, to be expended in the interior of the new church building. That all sums on hand and all sums collected hereafter be appropriated to said purpose, and further, that when the new church is completed the society will decide in what manner the said \$1,000 shall be expended." But with this heavy burden upon them, the ladies were not unmindful of the injunction, "Bear ye one another's burdens," for at the same meeting they voted to send a box of articles, selected from their stock on hand, to a sale for the benefit of St. John's Church, Barrington, then in its beginning.

It is in the summer of 1859 that the first record appears of any attempt to raise money by means of *fairs* or other socials. On August 3d a clam-bake was held, under the auspices of the Benevolent Society, and the net receipts were \$583. This, added to the sum already in hand, completed the \$1,000. But there were delays in building, and increased expenses. The following year the society resorted to another clam-bake, and the sum on hand became \$1,500. The full reports of the ladies who had charge of this money are on the records of the society.

In 1866, the year after the close of the Civil War, an appropriation of \$50 was made for the Freedmen.

In 1867 Bishop Randall made a visit to this parish. His eloquent and earnest appeals for assistance were enough to draw money from the veriest miser. No wonder, then, that the ladies voted "to give Bishop Randall at his departure all the money in the treasury." The amount was \$50.

In 1868, the young ladies of the Sunday-school appear to have raised a sum of money for the purchase of a magic-lantern, and entrusted the money to the Benevolent Society. The plan was given up, and the money was deposited in the savings bank toward the fund for a new chapel, and this was probably the beginning of the new chapel, which was built in 1876, and opened for the first service on Easter Day, 1877.

But, while thus mindful of parish interests, the cry for help from various quarters was not unheeded. It would be interesting, if time permitted, to give the items of the annual reports. It is a matter of congratulation that we have every one of these fifty reports, and know how every dollar has been spent. We venture to give this summary of the first twenty-five reports:

Evangelical Knowledge Society.....	\$ 175 00
Education theological students.....	210 00
American Tract Society.....	235 79
American Bible Society.....	38 00
Domestic Missions.....	956 25
Foreign Missions.....	976 45
Rhode Island Convocation.....	589 59
Parish purposes.....	2,184 00
	<hr/> \$5,365 08

Special donations, amounting to \$95, were also made to the mission at Johnston, Rhode Island, and to the church in Greenville, at that time under the care of the Rev. Mr. Eames.

Those of us who have visited the magnificent All Saints' Memorial Church, Providence, have looked upon its gorgeous windows and beautiful decorations, and have listened to the tones of the organ mingling with the voices of its well-trained surpliced choir, cannot repress a smile when we learn from the treasurer's report for 1851, "To St. Andrew's Church, Providence, \$10." Then it was a feeble church; to-day it has outstripped the old St. Michael's, which then gave a helping hand.

The first missionary box was sent to Africa; its valuation, \$40. Other boxes were sent to assist in carrying on work among the Indians and Colored people, and the first box for a family was sent to a clergyman on the Island. But with these two or three exceptions there seems not to have been much work in that direction.

The closing year of our first quarter of a century brings us to a most interesting period in the history of mission work in our Church. In 1874 this society was twenty-five years old. That organization now so well known as the Woman's Auxiliary to the Board of Missions was two years' old, and our own Rhode Island branch had just come into existence, with its record yet to make. This Benevolent Society immediately joined the Woman's Auxiliary, and all the missionary work undertaken was done at the suggestion of the Secretary from the mission rooms in New York. But after the Rhode Island branch was established we united with it, and ever since have worked on the lines which it has laid down. New life and a new interest were aroused, as the working members were brought into contact with others working on the same lines. The work became organized, was placed on a firmer basis, and was done intelligently. The Secretary in New York could tell us just what to do and where our offerings could be placed to the best advantage.

Beginning at this point, we will review the work for the last twenty-five years. A few figures will show how the money has been expended:

Foreign Missions.....	\$ 500 00
Domestic Missions.....	670 00
Rhode Island Diocesan Missions.....	350 00
For the Colored Commission.....	355 00
For Indians.....	300 00
In our own parish.....	910 00
	<hr/>
	\$3,085 00

The work of furnishing boxes to the families of missionaries has been a large item in our work. Thirty-five boxes have been prepared and sent to as many families, the total valuation being \$3,700. These boxes contain household supplies, garments for the missionary, his wife and children, always a suit of clothes, and frequently cassock, surplice and stole and church linen. The letters which we receive in acknowledgment are most grateful and appreciative, and we feel that we have sent joy and gladness into the heart of many a worn and weary missionary. We recall one box sent to a missionary in a retired village in Indiana. He sent word that it came to him when he was thoroughly cast down and disheartened; his work did not prosper, his salary was in arrears, and he knew not what to do. But from that time matters began to mend, and to-day he is rector of a large and flourishing church in one of our western cities. He was a delegate to the last General Convention, and his voice was often heard in discussion. "Tell your good ladies," said he to a friend who chanced to spend a Sunday morning in his church, "that I believe they put a mascot in that box! It was the turning-point in my life." And so we might go on and quote from many letters, were there time.

Twenty-four boxes and packages for the Indian schools and hospitals, largely



within Bishop Hare's jurisdiction, have been sent, at a valuation of \$650. Boxes of a similar kind have been sent to the Freedmen, and others of less value where a little assistance was asked for; total valuation, about \$600.

Of these we will make mention of one. An appeal came to us from one—a Bristol man—who was living in Johnstown, Pennsylvania, at the time of the disastrous flood in 1889. The letter that acknowledged the box we sent said: "Perhaps you will never know how much good your donation, so timely bestowed, has done." It is a long distance to send a box of hospital supplies from here to Washington; but such a box we did send to the Fanny Paddock Memorial Hospital. Bishop Paddock wrote us: "There is something God-like in that sympathy and charity which can reach across a continent and lead to provision for the care of those unknown and far away."

It has been our privilege to lend a helping hand to the missions at Edgewood and at Thornton; to St. Andrew's School and the St. Mary's Orphanage, and St. Elizabeth's Home, all within our own diocese; to assist the Oneida Hospital in Wisconsin, and St. Elizabeth's School in Dakota. From Maine to Florida, to Indiana, Illinois, Kentucky, Iowa, Utah, Minnesota, Wyoming, Oregon, Washington and California, we have extended a helping hand. For five years we paid a scholarship of \$40 to Bishop Talbot, of Wyoming, in memory of two of our members. The little mission church, St. Michael's, of Fowler, California, has a beautiful brass altar cross that bears the name of one of our faithful members, now resting in Paradise. A former member is now working among the Hindoo widows, in the Zenanas, in Calcutta; and to her we have sent assistance from time to time.

The United Offering has become a marked feature of the Woman's Auxiliary. Three years ago we contributed \$65. This year our contribution was \$110, or *one-tenth* of the whole sum contributed by Rhode Island.

A pleasant incident in our life, and one which ought to be repeated, was the meeting of the Rhode Island Auxiliary in this chapel, on October 8th, 1884. The secretary made this entry: "This meeting gave a great impetus to our work. We were favored with the presence of Miss Emery, Secretary of the Auxiliary, New York, and Miss Sybil Carter. Both ladies made stirring addresses, which served to awaken new interest in mission work." The interest seems to have reached beyond St. Michael's, for the secretary of the Rhode Island branch writes: "You have aroused Warren and East Greenwich; the ladies of East Greenwich say they will never allow another meeting to pass unattended."

We have come to the end of our survey of fifty years of work. The last year of this century has dawned upon us. In a few words may we tell what we are to do this year? First of all, redeem our pledges to the Rhode Island Auxiliary, \$75. Give, as we have opportunity, to the various appeals which come to us from time to time. Prepare a box for a missionary in the South who has five mission stations. His wife goes with him to help in the Sunday-school and to play the organ, paying her car-fares from the payment she receives from braiding palmetto hats. Do not this missionary and his wife deserve a nice box? To help us, we ask your assistance, your contributions. And then there are the mite-chests for the United Offering of 1901. These are varying needs and varying interests, some one of which should touch every heart which prays that Christ's love may be shown and His Kingdom come.

As briefly as possible, omitting many items of interest for fear of taxing your patience, have we reviewed the fifty years of the life of this society. It boasts of no great work accomplished. Surely \$10,000 is not a large sum to have raised in a half century, nor boxes, at a valuation of \$5,000, a matter of which to boast! Nor can we be satisfied when, out of over 300 women communicants in our parish, less

than 100 are annual subscribers to this society. May not this anniversary be a fresh starting-point for new endeavor? Then will the historian of fifty years hence have a better record from which to glean her facts for her semi-centennial report.

## ALASKA.

### GRACE HOSPITAL, CIRCLE CITY.

SISTER Elizabeth, our deaconess and nurse at Circle City, writes from there on March 29th:

"Inclosed you will find a picture taken by Dr. Watt of the arrival of a patient in an ambulance. The patient has just been brought by Mr. Grey, and I am about to assist him out of the sleigh. The dogs have dropped down, tired out; the one next to the sleigh is named Husky, the leader, Terry, the middle one is Belle. The patient standing in the door has been in the hospital since last August, having broken his leg three times, so we feel as if he were a part of the hospital. He was getting on nicely, but decided he would do his own house-keeping. He was out ten days, when one day, while sawing wood, he fell, breaking the leg a second time, and he was brought back. Then he got well enough to go out again, when he went to see a man about having his sister, who had been burnt out, removed to the hospital until such time as a home could be provided for her. Again he met with an accident, breaking the leg for the third time. Dr. Watt had gone down to Fort Yukon, and, when he returned, found it best to wire the bones. The patient is able to walk about the hospital, and is wild to go out doors, homesick, weary, and hungry for home, where he expects to go on the first boat this spring. We have two other patients, one with rheumatism, the other with scurvy, which is very prevalent among the men.

"The sleighs made as in the picture are used for transporting either goods or people about the country. Dr. Watt is taking the picture, otherwise he would be in it as well. The hospital was opened last July, when a little boy was born here, who I am proud to say is my god-child.



GRACE HOSPITAL, CIRCLE CITY

He is growing so nicely, and his mother and father are so fond of their little Alaskan baby. We have had a number with typhoid fever, men who were working on the boats; then quite a number of scurvy patients. We have been quite successful, having had four deaths only. Three of these were of Indians, two of whom died of pneumonia.

"The feeling toward the hospital is a kindly one, I think, for it is homelike, and I have tried to do everything to make the men comfortable. There is a hospital in connection with the barracks, and this has taken patients from us who would otherwise come here. I believe the troops are to make



Circle City their headquarters; but, if so, I am told they will build about one or two miles from the town; then, no doubt, our work in the hospital will be greatly increased. Many of the men came in with the rush last summer, and tell tales of hardship and loss coming by the Pass. A few had nothing, not able to pay their way; to those I am sure we were a real help. One man told me, 'Oh, if I had not come here, I should have died, I am sure.' We have had some lively times, too. When the men were well enough to sit up they would sing together, forming a fine quartette. Now we have quiet times; they are very much interested in cribbage, checkers and whist.

"I wonder whether I have ever given, a description of the hospital. It is 20x30 feet, with a cabin in the back, used as a

kitchen and store-room. I have tacked up sheets on the wall to add warmth to the room, beside giving light; some pictures add color and cheerfulness to the room. We have quite a library, the book-case being made of an old packing case. The books have been so much enjoyed. Then in one corner of the room a bar has been nailed across, and I have hung a dark blue drill curtain. This serves as a bath-room, and a closet for hanging clothes or storing blankets. My room is in the left hand corner as you enter the door. The partition is made of a scow used in coming through the lakes and down the Yukon from Dawson. My corner, or claim, as I call it, is very comfortable. I have had a window cut in and my pictures make it very homelike; many kind friends have sent me so many pretty things which lend color."

## A GROUP OF COLORED MISSIONS.

BY THE MISSIONARIES IN CHARGE.

SPARTANBURG, SOUTH CAROLINA.

### *The Mission of the Epiphany.*

My mission here, Epiphany Mission as we call it, was started by me in 1893 in an unused school building. It began with no one, no members. I had, as a student at the University of the South, been interested in mission work among the Negroes, attracted by my real affection for the black people, one of whom was my "mammy," as Southern children used to call their nurses. And so, having returned to my native State as a clergyman, I naturally wanted to continue this work. My little venture soon gained a few friends among the Negroes, and a few among my congregation, one gentleman and two ladies, who have been, and still are, my most faithful assistants in the work. The first year was spent in careful and reiterated instruction in the Creed, Lord's Prayer, Catechism, and Prayer Book. Indeed, about three years was spent in this work, my lay-assistant meanwhile helping me to teach the singing of the Church hymns and chants. My instruction was catechetical. I held service (robed in proper garb), and then, having taken off my sur-

plice, gathered the grown folk about me, while my assistants took care of the children, and devoted one hour every Sunday afternoon to the instruction mentioned. After a time the gentleman whose interest was enlisted, and who owned an upper room downtown, fitted this up for us, and we moved there. The move meant almost a new start, for only the few who were really in earnest followed us to the new rooms. However, we soon gathered new people, about twenty or thirty of whom have remained constant ever since.

Our town missions have generally the same history. The constant attendants, who became members through Baptism and Confirmation, are small, while we minister to vast numbers of the floating people who come in for a few Sundays, stay away several weeks, or a month, then return, or else never return. One of the Colored women of my mission, more than ordinarily cultivated, gathered a class of street waifs this past year, in whom she became much interested. They seemed to be attached to her, and came regularly for several weeks—perhaps months. She instructed them well, and all begged to be baptized; so, when the Bishop came, the matter was referred

to him, and he determined to baptize them, six in number, with the hope that it might "seal" them truly in the faith and knowledge which they had. I felt somewhat doubtful at the time, but the Church must make her ventures. The children continued to come for a few Sundays, but they fell away in spite of the faithful efforts of their teacher. This is on one side, and the only instance. On the other hand, we have a small band who have been regular and faithful. They understand the Prayer Book; the service is hearty and well rendered; their appreciation of the Church's year, the Sacraments, indeed the system of the Church, is full and deep.

Two years ago I found a house and lot for sale, well situated for our work, amid a Negro population of about 1,000, on one side of this small city. I purchased it on faith, paying the necessary first payment. Friends have come to my aid, and now only a small note still holds against me. In December last I opened a day-school taught by one of the mission members of this house, which is well enough adapted to this purpose, though we must still hold services in the "upper chamber" downtown until we can find money for a chapel. Beginning after all other schools had opened, we could not expect large numbers, indeed, we can only accommodate twenty-five, but we have about fifteen or twenty, which we consider a good beginning. For the present the school is limited to younger pupils, not over thirteen. The first exercise every morning is the Catechism, which follows Morning Prayer. Every Monday I occupy this time in catechising and addressing the children. When we get a chapel on our lot, the day and Sunday-schools will work well together, and act as feeders for the mission. Now, however, we are necessarily too scattered to effect the best results.

[It is hoped that, in leaving this work for another to which he has been called, this missionary leaves it in faithful hands, and that it may be more and more firmly established as years go on.]

*St. John Baptist Mission, Orlando,  
Southern Florida.*

You invite from me a letter for publication to the Church at large upon my

mission work among the Negroes of the South. I respond with pleasure, though my work is so small, compared with that of others, that it will probably be deemed insignificant.

I am a permanent Deacon, supporting myself by secular work, and giving my people all the spare moments I can obtain. My work lies in Orlando, the Bishop's see city, where there is a population of probably from 1,000 to 1,200 Negroes, almost all of whom are "*professing* Christians." My duty is to strive, by the grace of God, and the teaching of His Holy Church, to get hold of at least some of them and make them *practising* Christians. If they were out-and-out heathen they would be less difficult to reach. In that case the Gospel of Jesus Christ would appeal to them, and they, like others, would be drawn to Him. But, as it is, they are already intensely interested in religion, according to their comprehension of it; an emotional something which meets their ideal of Christianity, and leaves nothing more to be desired. Practically all of them belong to some so-called church, with which they are entirely satisfied, until some other, of greater outer attractiveness, engages their preference. Nowhere is the system of dissent exhibited in grotesque guise as among these people. With them it has reached its logical conclusion, and is an object lesson that should startle and set to thinking people having greater advantages. Any association of men and women called a "church," and giving opportunity for emotional preaching, praying and singing, is to them "the church," and they want nothing better. Of course it does not help them spiritually; rather tends to degrade. It teaches them nothing, does nothing to improve or elevate them socially, morally, or intellectually.

They are divided into seven or eight different sects, and the strongest of these, having recently erected quite a pretentious house of worship, is drawing heavily upon the other societies which cannot make so good a display. With them it is eminently true, that "nothing succeeds like success." They follow the crowd, and are attracted by appearances of prosperity.

Our house of God is a poor little cabin,



converted into the best semblance of a church which very limited means will permit.

We have a handsome altar, and a good suitable prayer-desk and lecturn, all the handiwork of a colored mechanic, who knew nothing of the Church, but became acquainted with it through this work and through the influence of a daughter-in-law, who was one of our first converts. He is now a faithful and devout communicant. A good reed organ and fifty benches complete the furniture. Here we gather for Morning and Evening Prayer on each Lord's Day, and as often as possible on week-day feasts and fasts.

I endeavor in my talks at each service to teach them the principles of the doctrine of Christ, emphasizing the duty to God and neighbor, how that, by patient continuance in well-doing, we must serve Christ, and that the Church is the ark which our Saviour has provided for our safe carriage through the troubled waters of this world, into the haven of rest which He has prepared for those who truly love Him. In the Sunday-school the children are drilled in the catechism every Sunday, and orally instructed in the Old Testament, New Testament, and later Church History, and it is remarkable how readily the youngsters of them learn.

The rector of St. Luke's Church gives us an early celebration on the first Sunday of each month, and on Christmas and Easter. A communicant is never absent from one of these celebrations, unless sick or out of town, and very rarely absent from Morning or Evening Prayer. We have a Chapter of the Brotherhood of St. Andrew, a live, working chapter, to which all male communicants belong. The chapter maintains a well-furnished and equipped reading-room, which is open to the public three nights in the week, and where we hold our Bible-class every Friday night. After three years' persistent work all I have to show are eight communicants (having lost four by removal), an average congregation of nine souls, and an average of twenty-eight in the Sunday-school. A very small numerical result, which might easily be called discouraging, but my

good Bishop does not so regard it, and consequently I am not discouraged. The fact that I labor under the disadvantage of being what is commonly known as a "white man" probably interferes with my obtaining sympathy with the people at large, but I am proud to believe that among my own little flock no pastor enjoys the love and confidence of his people to a greater degree, and for the simple reason that I love them.

*Grace Church, Norfolk, Southern Virginia.*

The very severe weather, together with sickness in the homes of many of my parishioners, has affected very much the attendance upon the services. Our number has been lowered by death and removals. The parish school had an attendance of eighty up to the Christmas holidays, but since then we have not had more than half that number, owing to the prevalence of small-pox.

The children enter very heartily into the service, shortened Morning Prayer, with which every day's session is begun. A tuition fee of ten cents per week is charged. A few are taken free of charge.

Our building is so very much in need of repair that I greatly fear I shall be unable to open next fall, unless it can be made more comfortable; and to do this the help of our friends is needed. It would be a great pity to have to close it, for it is a means of reaching, through the training the children receive, many that I could not otherwise reach. The growth of the church among the Colored people depends largely upon the training of the young in our Church schools. We have a vested choir of men and boys, and a Junior Auxiliary Sunday-school. The third Sunday in every month is devoted to missionary instruction, and the offerings are especially for missions. The Sunday-school had a very interesting Easter celebration Easter Sunday afternoon. Their offerings for missions amounted to \$19.28. There are a few boxes yet to be returned.

A Woman's Auxiliary was organized in January. They have made an offering to the United Offering, and also one of sheets and pillow cases for a hospital.

## CHINA.

FROM THE REV. F. E. LUND AT WUHU.

*April 12th, 1899.*—On my arrival in Wuhu I received a very warm welcome from Mr. Li, the native Deacon, and a number of faithful Church members. I found a good many things which required immediate attention, such as lawsuits to be settled, troubles among the Christians, land to be purchased for roads to our property, and new places to be opened for work. Mr. Li, who has been in charge for over two years, is a most faithful and earnest worker. Through his efforts the work has progressed greatly, and on sound basis, too. About four miles from Wuhu is Lukang, which has a population of about five or six thousand. We have seven Church members there, and about twenty-five regular attendants. A Christian has fixed up one of his rooms, which we use for a chapel. Funchang lies about twenty miles from Wuhu, and has a population of at least fifteen thousand. We have a catechist stationed there, and he has, during the last year, gathered around him about sixty persons, sixteen of whom will be baptized shortly. Nauling has been opened only five months. Mr. Chang, another catechist, is in charge. The place lies about twenty-five miles from Wuhu, and has at least thirty thousand inhabitants. We are very hopeful of the work in these out-stations. You will remember from Mr. Littell's letter how Nauling was opened. Mr. Li is there at present to see about the repairs of the new house we have rented, and I have just received a letter from him this morning. The work, he says, is most encouraging; about sixty men, most of whom are heads of families, attend regularly our services. Forty-five have asked to be admitted as catechumens, and receive instruction for Holy Baptism. The best sign of their earnest-

ness is that they want their children brought up in the Christian doctrine. They have promised twenty-five dollars toward the support of a day-school. I am holding out for a promise of twenty-five more. They have already subscribed as much as seventy dollars to the support of the work. We are trying to carry on the country work on a self-supporting line as much as possible.

The Bishop has lately paid a visit to Wuhu. Five men were confirmed. We have only ten Church members here, but as many as fifty or sixty regular attendants; that is the greatest number one little chapel can hold. It is situated on the second floor of a Chinese house, where I occupy a couple of rooms on the one side. I trust the day will soon come when we shall have a little church in Wuhu, and also a Foreign residence on the "Lonely Hill." I hold a service in the English Consulate about once a month for the Foreign community of Wuhu. There are about eighty foreigners in all in this port.

For some time we have had only one day-school here, but I am just about to open a second one, which will be a kind of elementary high-school for those who desire a Foreign education along with their Chinese. I have engaged two teachers for the same, one that knows English, and one for the Chinese department. English, geography, arithmetic and history will be taught, in addition to Chinese, and, of course, religion. A fee of two dollars per month will be required from each scholar.

The work among the women is very much neglected; still there are nine or ten who come to service regularly. For the present it is rather fortunate that it is as it is, for were there ladies here to work among them, I feel quite sure that all the men would be crowded out of my little chapel!

## WEST AFRICA.

SOME OF THE NEEDS AT CAPE MOUNT.

WE extract briefly from Miss Higgins's last letter, dated May 10th, some of the pressing needs at Cape Mount.

At the time of writing she thought that a Priest for the station had been secured, else this no doubt would have been named as the first and greatest need of all.

"You ask how many helpers we could



use. When Miss Woodruff is here, I think there are probably sufficient teachers for the girls; but if there could be a good middle-aged woman for matron, that would be splendid.

"Then we need a woman to do nothing but look after the housekeeping. Simply to keep house for ourselves would not be much, but it is part of the training of the girls, and requires a thorough housekeeper and cook.

"In the boys' department we should have three more good teachers.

"A good physician is a crying necessity.

"Some man to have a manual training department would be the greatest blessing.

"If we cannot have a training-school of our own, where our boys can learn carpentry, blacksmithing, tinsmithing, etc., then I do beg that the matter be put before the good people who can do it, that some of the boys we have now may be sent where they can learn these trades. The cost would not be great: \$50 to \$75 would keep a boy for a year at the most expensive apprenticeship, and, after his tools are bought, even less than that.

"Then for the training of teachers, \$125 a year would cover expenses, and there are three or four boys we would gladly have so trained, had we the money.

"For the school: The boxes, what pleasure they gave us! The books were such a splendid selection. The maps, too, and the globe. I am just extravagant enough to wish for a planetary globe" (this costs \$20), "but the terrestrial one is splendid, and already gives a better idea of geography than the scholars have ever gained from books.

"For the church: The church books sent are so elegant and yet so substantial. We are keeping them for the new church, and are hoping that we shall have an altar, altar cross, lectern, pulpit and other chancel furniture to correspond with them. Don't think us too greedy, but there is no provision for these

things, and we want you to know it; for surely it would be a privilege to give them when the church building is otherwise completed.

"For the Langford Memorial Hall: The hall is all under roof, and carpenters are working on the inside. We need beds for the boys, for we have only twelve that can be used at all, and they are old and ill-looking. New ones will be most gratefully received; iron ones, single, will be best, I think, but instead of the woven wire mattresses, that break so easily, iron slats woven into squares over the bed would be better.

"We are told that the funds for the building are so limited that there can be little done on the inside now, and there will be no veranda. We hope some way may be provided for these, as teaching will be greatly facilitated by proper partitioning within; and a good piazza on three or four sides of the building would be a protection, and great addition to the usefulness and beauty. Otherwise, during the rains the boys must go directly from the ground into the house, and will have no place to stay while it rains but in the building. When you think of days and weeks of continuous rain, you will understand the necessity for a veranda."

Here are certainly needs enough to appeal to the varying sympathies of our people: Needs for those who believe in the *practical* in mission work; for those who believe in educational development; in the importance to health of good buildings, in the help to spiritual life in an ecclesiastically designed and well-appointed church. Above all, here is an appeal for the living worker needed more than anything else to reinforce our little staff of missionaries who, through loneliness and sickness, keep bravely at their post.

After five years on duty, Miss Woodruff is now taking her well-earned rest, and will gladly reply to any inquiries with regard to the work to be done. Letters sent her at the Church Missions House will be forwarded.

# FINANCIAL.

Offerings are asked to sustain missions in twenty missionary jurisdictions and in the Haitien Church, and in forty-one home dioceses, including missions to the Indians and to the Colored People in our land, as well as missions in Africa, China, Japan and Haiti—to pay the salaries of twenty-three Bishops and stipends to 1,675 missionary workers and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,  
And of Thine own have we given Thee.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George C. Thomas, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

## ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from June 1st, to July 1st, 1899 :

\* Lenten and Easter Offering from the Sunday-school Auxiliary.

<b>ALABAMA—\$5.00</b>		
Greenville—St. Thomas's S. S., * General...	5 00	
<b>ALBANY—\$1,268.27</b>		
Albany—All Saints, Wo. Aux., for Alaska, \$5; Asheville, \$9; Duluth, \$5; Arizona, \$6; Boise, \$5; Laramie, \$5.....	35 00	
Grace, Junior Aux., for Arizona, \$5; Sp. for Miss Carter's lace-teachers, Minnesota, \$5.....	10 00	
St. Andrew's, Wo. Aux., for Olympia....	5 00	
St. Paul's, Wo. Aux., for West Africa, 50 cts.; Sp. for Cuba, \$2; Arizona, \$2; Oklahoma, \$2; Western Texas, \$1; Montana, \$1; Spokane, \$1; Junior Aux., China, \$5; Sp. for Cuba, \$2.50; Sp. for Mexico, \$5; West Africa, \$5; Asheville, \$2.50; Duluth, \$5; Montana, \$5; Salt Lake, \$5; Spokane, \$2.50; Boise, \$2.50; Laramie, \$2.50; New Mexico, \$2.50; Southern Florida, \$5; Sp. for Miss Carter's lace-teachers, Minnesota, \$5; S. S., * General, \$93.77....	158 27	
St. Peter's, Wo. Aux., Mrs. F. Rockwell, 50 cts.; Mrs. C. Griswold, 50 cts., New Mexico.....	1 00	
Mrs. E. G. Cox, Wo. Aux., Sp. for Cuba, \$1; Spokane, \$2, New Mexico, 50 cts....	3 50	
Clermont—St. Luke's S. S., * General.....	1 52	
Cohoes—St. John's, Wo. Aux., Sp. for Miss Carter's lace-teachers, Minnesota, \$2.50; Sp. for Brazil, \$1; China, \$1; Haiti, \$1; Japan, \$1; Sp. for Mexico, \$1; West Africa, \$1; Sp. for Cuba, \$1; Arizona, \$1.50; Asheville, \$2; Boise, \$1; Laramie, \$1; New Mexico, \$1; North Dakota, 50 cts.; Oklahoma, \$1.50; South Dakota, \$2; Southern Florida, \$2; Western Texas, \$2.50.....	25 50	
Copake Iron Works—St. John-in-the-Wilderness S. S., * General.....	4 00	
Cooperstown—Christ Church, Domestic, \$200; Foreign, \$300; Boise, \$5; Sacramento, \$5; S. S., for "Christ Church S. S." scholarship, High School, Cuttington, Africa, \$40.....	550 00	
Duanesburgh—Christ Church, "A Member," Foreign, \$5; Wo. Aux., for Alaska, \$3; Arizona, \$1; Boise, \$1; Laramie, \$1; Montana, \$1; New Mexico, \$1; North Dakota, \$1; Oklahoma, \$1; Olympia, \$1; Texas, \$1; Sp. for Miss Carter's lace-teachers, Minnesota, \$2.....	20 00	
Fort Edward—St. James's, Wo. Aux., for Sacramento.....	1 00	
Gilbertsville—Christ Church, Wo. Aux., Sp. for Cuba, \$1; Japan, \$2; Sp. for Miss Carter's lace-teachers, Minnesota, \$1.....	4 00	
Glens Falls—Church of the Messiah, Wo. Aux., for West Africa, \$8; Sp. for Cuba, \$8; Western Texas, \$8; Boise, \$8; Duluth, \$8.....	40 00	
Hoosick Falls—St. Mark's, Wo. Aux., for Arizona, \$5; Asheville, \$5.....	10 00	
Hudson—All Saints', Wo. Aux., for China, \$2.50; Japan, \$5; Sp. for Cuba, \$1; Duluth, \$2.50; Sp. for Miss Carter's lace-teachers, Minnesota, \$2.....	13 00	
Christ Church, Wo. Aux. (of which Missionary Guild, \$1); Sp. for Brazil, \$3; Sp. for Cuba, \$1; Japan, \$1; China, \$3; Haiti, \$1; Arizona, \$1; Asheville, \$1; Boise, \$3; New Mexico, \$1; North Dakota, \$1; Olympia, \$2 (of which Missionary Guild, \$2); Montana, \$5; Salt Lake, \$1; South Dakota, \$1; Southern Florida, \$1 (of which Missionary Guild, \$1); Spokane, \$2; Western Texas, \$1 (of which Missionary Guild, \$1); Sp. for Miss Carter's lace-teachers, Minnesota, \$2.....	80 00	
Ogdensburg—St. John's, Foreign.....	16 32	
Palenville—Mrs. Cluett, Wo. Aux., for Arizona, 50 cts.; North Dakota, \$1.....	1 50	
Plattsburgh—Trinity Church, Colored....	3 00	
Rensselaerville—Trinity Church, Wo. Aux., for China, \$1; Sp. for Mexico, \$1; Alaska, \$1; Oklahoma, \$1; Sp. for Miss Carter's lace teachers, Minnesota, \$1; Junior Aux., Sp. for Cuba, \$1; West Africa, \$1; Salt Lake, \$1; Western Texas, \$1.....	9 00	
Saratoga—Bethesda S. S., * Foreign.....	10 25	
Schenectady—Christ Church, Wo. Aux., for West Africa, \$2.50; Asheville, \$2.50.....	5 00	
Troy—Ascension, Wo. Aux., Sp. for Cuba, \$2; West Africa, \$2; Alaska, \$3; South Dakota, \$3; North Dakota, \$3; Salt Lake, \$3; Sp. for Miss Carter's lace-		

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.



teachers, Minnesota, \$3.....	19 00	Mount, Africa, \$40.....	90 00
Holy Cross, Wo. Aux., for West Africa, \$2; China, \$4; Haiti, \$1; Sp. for Brazil, \$1; Arizona, \$2; Boise, \$1; North Dakota, \$1; Sacramento, \$2; Asheville, \$2; New Mexico, \$1; Oklahoma, \$1; Western Texas, \$1.....	19 00	Elgin—Church of the Redeemer, Foreign..	2 00
St. Barnabas's, Sp. for Cuba.....	6 61	COLORADO—\$71.22	
St. John's, Wo. Aux., West Africa, \$5; China, \$5; Alaska, \$5; New Mexico, \$5; Olympia, \$10; Southern Florida, \$15; Laramie, \$10; North Dakota, \$5; South Dakota, \$15; Western Texas, \$5; Sp. for Miss Carter's lace-teachers, \$10; S. S.* General, \$103.80.....	203 80	Denver—St. John's Cathedral S. S.,* General.....	71 22
St. Paul's, Wo. Aux., China, \$5; Alaska, \$5; Montana, \$5; Olympia, \$5; Duluth, \$5; Oklahoma, \$5; South Dakota, \$5; Laramie, \$5; Sp. for Miss Carter's lace-teachers, Minnesota, \$5.....	45 00	CONNECTICUT—\$4,063.71	
Unadilla—St. Matthew's, Indian.....	6 00	Ansonia—Christ Church, General, \$5; S. S.,* General, \$30; Domestic, \$30; Foreign, \$20.....	85 00
Waterford—Grace, Wo. Aux., Sp. for Mexico, \$1; Japan, \$1; Alaska, \$2; Asheville, \$1; Duluth, \$2; South Dakota, \$1; Western Texas, \$1.....	9 00	Bantam—St. Paul's S. S.,* General.....	20 00
Miscellaneous—"A Friend," General.....	3 00	Bethany—Christ Church, General.....	4 10
CALIFORNIA—\$175.13		Bethlehem—Christ Church S. S.,* General	3 83
Berkeley—St. Mark's, Foreign Comm., Wo. Aux., St. George's Hall, Africa, \$9; St. John's School, Africa, \$9.....	18 00	Black Hall—Mission S. S.,* General.....	2 82
Santa Cruz—Calvary, Domestic, \$5.57; Foreign, \$1.56.....	7 13	Bridgeport—St. John's S. S.,* General, \$105; Sp. for Bishop Barker, Olympia, \$15; Sp. for Bishop White, Indiana, \$15; Sp. for St. Philip's Church, Richmond, Virginia, \$10.....	145 00
Miscellaneous—"A Friend," General.....	150 00	Bristol—Trinity Church S. S.,* Domestic and Foreign.....	14 67
CENTRAL NEW YORK—\$453.05		Broad Brook—Grace S. S.,* General.....	10 00
Camden—Trinity Church, Indian, \$1.19; Domestic, 90 cts.; S. S.,* General, \$2.....	4 09	Brookfield—Mission S. S.,* General.....	12 78
Elmira—Trinity Church, Foreign.....	64 00	Brookfield Center—St. Paul's S. S.,* General.....	10 29
Oswego—Christ Church S. S., Sp. for Bishop Rowe's hospital work, Alaska, \$50; *General, \$24.57.....	74 57	Brooklyn—Trinity Church S. S.,* General	2 00
Owego—St. Paul's, Domestic and Foreign.....	2 10	Byram { St. John's .....	
Seneca Falls—Trinity Church, Domestic, \$5; Foreign, \$60.....	65 00	Emmanuel Church S. S.,* General.....	1 75
Utica—Trinity Church, Domestic, \$27; Foreign, \$5.25.....	32 25	Glenville { General.....	
Waterville—Grace, Domestic, \$10.52; Foreign, \$10.52.....	21 04	Canaan—Christ Church S. S.,* Domestic, \$6; Foreign, \$7.85.....	13 85
Miscellaneous—Branch Wo. Aux., Sp. for Archdeacon Russell, Southern Virginia Branch Wo. Aux., 4th District, "F. D. Huntington" scholarship, Hoffman Institute, Africa, \$50; "Yan Yung" scholarship, St. Mary's Hall, China, \$40.....	100 00	Cheshire—St. Peter's S. S.,* General.....	14 40
CENTRAL PENNSYLVANIA—\$374.41		Clinton—Holy Advent S. S.,* Domestic and Foreign.....	12 24
Jonestown—St. Mark's, Domestic.....	2 75	Colchester—Calvary S. S.,* General.....	4 04
Lock Haven—St. Paul's S. S.,* General.....	31 07	Collinsville—Trinity Church, "Self-Denials" Sp. for Bishop Rowe, Alaska	8 35
Paradise—All Saints', General.....	1 22	Danbury—St. James's S. S.,* General.....	40 00
Pottsville—Trinity Church, Domestic, \$100; Foreign, \$100.....	200 00	Danielson—St. Alban's S. S.,* General.....	8 93
Reading—Christ Church, Domestic.....	55 00	Derby—St. James's S. S.,* General.....	42 00
Scranton—St. Luke's, "A Member," Domestic, \$2.50; Foreign, \$2.50.....	5 00	Durham—Epiphany S. S.,* General.....	5 55
South Bethlehem—Nativity, Indian.....	25 44	East Haddam—St. Stephen's S. S.,* General.....	28 45
Stroudsburg (East)—Christ Church, Wo. Aux. (of which Sister Lucy, \$3.80, sale of goods, \$7.02, Claud Burgess, 50 cts.), Sp. for drugs for Grace Hospital, Circle City, Alaska.....	12 50	East Hartford—St. John's (of which S. S.,* \$2.75), General, \$8.75; Domestic, \$1.50; Foreign, \$1.25; Sp. for China, \$3.80; Sp. for Africa, \$2.55.....	18 15
Williamsport—Christ Church, General.....	16 43	Essex—St. John's S. S.,* General.....	7 10
Trinity Church, Junior Aux., Sp. for Girls' Orphanage, Havana.....	25 00	Fair Haven—St. James's S. S.,* General..	16 08
CHICAGO—\$257.00		Fairfield—"A Friend," General.....	10 00
Chicago—Grace, Sp. for J. A. Ingle of China Mission.....	25 00	Forestville—St. John's S. S.,* General.....	2 00
St. John's Mission, General.....	10 00	Greenwich—Christ Church S. S.,* Domestic.....	46 00
"A Trained Nurse," Sp. for Bishop Rowe, Alaska.....	5 00	Guilford—Christ Church, Domestic, \$18; Foreign, \$18; S. S.,* General, \$33.16.....	69 16
"H. L. C." Domestic, \$50; Foreign, \$50; Sp. for Cuba, \$25.....	125 00	Hartford—Christ Church S. S.,* General, Church of the Good Shepherd S. S.,* General.....	103 03
"L." Sp. for "Ernest M. Stires" scholarship, Brazil, \$50; "J." (In Memoriam) scholarship, St. John's Mission, Cape		Grace Chapel (of which S. S.,* \$19.73), General.....	30 00
		St. James's S. S.,* Junior Aux., General St. John's S. S., for "Rev. Dr. E. A. Washburn" scholarship, St. Mary's Hall, Shanghai, China.....	29 45
		St. Thomas's S. S.,* General.....	15 40
		Trinity Church S. S.,* General.....	40 00
		Hebron—St. Peter's S. S.,* General.....	28 72
		Kent—St. Andrew's S. S.,* Domestic.....	130 74
		Lime Rock—Trinity Church S. S.,* Domestic, \$10.11; Foreign, \$10.11.....	3 65
		Litchfield—St. Michael's S. S.,* General..	1 60
		Marbledale—St. Andrew's S. S.,* General..	20 22
		Meriden—St. Andrew's S. S.,* Sp. for Bishop Brewer, Montana.....	36 84
		Middle Haddam—Christ Church S. S.,* General.....	8 35
		Middletown—Christ Church S. S.,* General.....	100 00
		Holy Trinity Church,* General.....	12 50
		Milford—St. Peter's S. S.,* General.....	30 00
		Mystic—St. Mark's S. S.,* Foreign.....	82 52
		New Haven—Ascension S. S.,* General.....	14 50
		Christ Church S. S.,* General, \$81.72; China, \$25.....	3 50
		St. Paul's (of which Estate Miss M. E. Baldwin, \$15.50), Foreign, \$65.50; S. S.,* General, \$75; for China, \$5; Sp. for "John E. Hollister" scholarship,	21 50
			106 72

+ In memory of Bishop Williams.





<i>Chetopa</i> —St. Paul's, through Wo. Aux., General.....	2 16	tingent Fund.....	24 00
<i>Clay Centre</i> —St. Paul's, through Wo. Aux., General.....	7 41	Long Island Branch Wo. Aux., Sp. for Bishop Wells, Spokane, \$64.75; Sp. for Bishop Rowe, for Skagway Hospital, Alaska, \$20; for Bishop Rowe's Indian work, Alaska, \$23; Sp. for hospital at Circle City, Alaska, \$52; Sp. for hospital supplies at Circle City, Alaska, \$50; for Rev. Mr. Prevost's Indian work, Alaska, \$2; Sp. for Bishop Gray, Southern Florida, \$87; Sp. for Bishop Cheshire, North Carolina, \$5; Sp. for Paddock Memorial Hospital, Tacoma, Olympia, \$25.10; Sp. for Bishop Talbot Clergy Fund, Wyoming, \$25; Sp. for Bishop Brooke, Oklahoma, \$44.10; Sp. Bishop Kendrick, New Mexico and Arizona, \$5; Sp. for "C. G. Anna" scholarship, Hooker Orphanage, Mexico, \$80; Sp. for House for Women workers, Hankow, China, \$184.50; for Cape Mount School, Africa, \$13; Widows' and Orphans' Fund, \$15; St. John's College, Shanghai, China, \$2; Sp. for Rev. Mr. Partridge's Life Insurance, China, \$50; Sp. for Holy Trinity Orphanage, Oji, Japan, \$28; St. John's Orphanage, Osaka, Japan, \$20; Sp. for lace teachers' salary, Red Lake, Minnesota, \$200; Bishop Hare's work, South Dakota, \$5.....	1,000 45
<b>KENTUCKY—\$129.00</b>		<b>LOS ANGELES—\$280.34</b>	
<i>Louisville</i> —Epiphany, Domestic and Foreign.....	4 00	<i>Los Angeles</i> —St. Paul's Pro-Cathedral S.S.* General.....	34 00
St. Andrew's, Wo. Aux., for "Nellie A. Robinson" scholarship, St. Elizabeth's School, South Dakota.....	60 00	Annual Meeting, Wo. Aux., at Parish Hall of St. John's church, Colored.....	18 86
Rt. Rev. T. U. Dudley, for "Bishop Pateson" scholarship, Boone School, Wuchang, China, \$40; "John N. Norton" scholarship, St. John's Mission, Cape Mount, Africa, \$25.....	65 00	<i>Redlands</i> —Trinity Church, Wo. Aux., General.....	15 00
<b>LEXINGTON—\$66.38</b>		<i>Santa Barbara</i> —Trinity Church, Wo. Aux., Sp. for St. Mary's Orphanage, China, \$2; Sp. for House for Women workers, Hankow, China, \$3; Foreign, \$6.70; Junior Aux., for "Bishop Johnson" scholarship, St. Mary's Hall, China, \$10; S. S.,* General, \$10.78.....	32 48
<i>Lexington</i> —Cathedral, Mrs. S. B. Crowley, through Wo. Aux., Sp. for Orphanage, at Havana, Cuba.....	2 00	<i>San Diego</i> —St. Paul's, St. Mary's Branch Junior Aux., for "Bishop Johnson" scholarship, St. Mary's Hall, China, \$25; Wo. Aux., Sp. for House for Women workers, Hankow, China, \$5.....	30 00
<i>Somerset</i> —Christ Church S. S.* General.....	75	<i>Miscellaneous</i> —Junior Aux., for "Bishop Johnson" scholarship, St. Mary's Hall, China.....	15 00
<i>Miscellaneous</i> —"A Friend,"* General.....	50 00	Quiet Day Offertory, Sp. for House for Women workers, Hankow, China.....	15 00
Branch Wo. Aux., General.....	12 63	Babies' Branch, Mite-chest, Sp. for St. Mary's Orphanage, China, \$25; Sp. for Episcopal Orphanage in Cuba, \$50; Sp. for St. Mary's Home for Colored Boys, Baltimore, \$20; "Babies Branch" scholarship, St. John's School, Cape Mount, Africa, \$25.....	120 00
Babies' Branch, Colored.....	1 00	<b>LOUISIANA—\$21.31</b>	
<b>LONG ISLAND—\$1,736.08</b>		<i>New Orleans</i> —Annunciation, C. M. Pritchard Memorial, Wo. Aux., Miss Sutton's salary, Japan.....	1 50
<i>Astoria</i> —St. George's, Domestic.....	20 00	Christ Church, C. M. Pritchard Memorial, Wo. Aux., for Miss Sutton's salary, Japan.....	10
<i>Brooklyn</i> —Christ Church, for China and Japan, \$100; Sp. for Brazil, \$55; Sp. for Rev. J. G. Meem's church, Brazil (of which S. S.* \$40), \$50.....	205 00	St. Paul's, C. M. Pritchard Memorial, Wo. Aux., for Miss Sutton's salary, Japan.....	10 60
St. Ann's, through Wo. Aux., Sp. for "Mary L. Alsop" scholarship, St. Margaret's School, Boise City, Idaho, \$40; Sp. for "Mary A. Ludlow" scholarship, Shoshone, \$40.....	30 00	Trinity Church, C. M. Pritchard Memorial, Wo. Aux., for Miss Sutton's salary, Japan.....	5 00
St. James's, through Wo. Aux., General.....	47 00	<i>St. Francisville</i> —Grace S. S.* General.....	2 31
( <i>Fort Hamilton</i> )—St. John's, through Wo. Aux., General.....	6 62	<i>Williamsport</i> —St. Stephen's, C. M. Pritchard Memorial, Wo. Aux., for Miss Sutton's salary, Japan.....	1 80
St. Margaret's S. S.,* General.....	16 50	<b>MAINE—\$10.53</b>	
St. Paul's, General.....	15 06	<i>Auburn</i> —Heavenly Rest S. S.* General....	5 00
Arthur L. Brown, for Haitien Mission.....	5 00	<i>Dexter</i> —Church of the Messiah S. S.,* General.....	2 00
<i>College Point</i> —St. Paul's S. S., for "Muhlenberg" scholarship, St. Mary's School, South Dakota (of which S. S.* \$21.75).....	60 00	<i>Portland</i> —St. Luke's, General.....	3 58
<i>Garden City</i> —Incarnation, Mrs. S. Cox, through Wo. Aux., Sp. for Rev. Mr. Forrester's summer work, Mexico.....	5 00	<b>MARQUETTE—\$42.19</b>	
<i>Great Neck</i> —All Saints', through Wo. Aux., for "Cornelia King" scholarship, Anvik, Alaska.....	100 00	<i>Houghton</i> —Trinity Church, Wo. Aux., General.....	5 00
<i>Great River</i> —Emmanuel Church S. S.,* Domestic, \$20.22; Foreign, \$20.21.....	40 43		
<i>Long Island City</i> —St. John's S. S.,* General.....	9 76		
<i>Newtown</i> —St. James's, through Wo. Aux., for "Minnie Moore" (In Memoriam) scholarship, St. Mary's School, South Dakota.....	60 00		
<i>Rockaway</i> —Trinity Church S. S.,* General.....	31 26		
<i>Miscellaneous</i> —Sister Julia, through Wo. Aux., General.....	10 00		
Branch Wo. Aux., Sp. for Domestic Con-			

<i>Marquette</i> —St. Paul's, "Tithe," \$3.81, Wo. Aux., \$15, General.....	18 81
St. Timothy's S. S., * General.....	3 33
<i>Menominee</i> —Grace, Wo. Aux., General.....	3 00
<i>Ontonagon</i> —Ascension, Wo. Aux., General	1 00
<i>Iron Mountain</i> —Holy Trinity Church, Wo. Aux., General.....	1 00
<i>Ishpeming</i> —Grace, Wo. Aux., General.....	5 00
<i>Sault Ste. Marie</i> —St. James's, Wo. Aux., General.....	5 00

## MARYLAND—\$302.36

<i>Baltimore</i> —Ascension, Wo. Aux., Domestic, \$7.24; Colored, \$7.24; Foreign, \$7.24 Atonement, through Wo. Aux., Miss Johnston's salary, St. Paul's School, South Dakota.....	21 72
Grace, Mite chest, Domestic, \$4.65; S.S., * General, \$23.19.....	5 00
Memorial S. S., * Sp. for Rev. J. C. Ambler's work, Japan.....	27 84
Mt. Calvary, Mite chest, Domestic.....	30 00
St. James's S. S., * Domestic.....	1 25
St. John Baptist S. S., * General.....	10 00
Eleanor M. Kroesen, General.....	15 70
<i>Baltimore Co. (Glencoe)</i> —Immanuel Church S. S., * General.....	9 23
( <i>Sparrow's Point</i> )—St. Matthew's, General	34 95
( <i>Catoonsville</i> )—St. Timothy's, Wo. Aux., Domestic, \$2; Indian, \$2; Colored, \$7; Foreign, \$2.....	2 00
<i>Harford Co. (Emmorton)</i> —St. Mary's, Domestic, \$25; Colored, \$5; Foreign, \$25.....	13 00
<i>Howard Co. (Dorsey)</i> —Trinity Church S. S., * (additional), General.....	55 00
<i>Miscellaneous</i> —Babies' Branch, School at Cape Mount, Africa, \$3.60; Sp. for Miss Marston's School, Calcutta, \$8.60; St. Agnes's School, Japan, \$8.75; Sp. for St. Mary's Orphanage, China, \$3.75; Sp. for cot in Hunter's Hospital, Raleigh, North Carolina, \$10; Sp. for Rev. J. Roberts's Indian School, Bois�, \$13; Miss Sabine's School, Alaska, \$12.....	6 97

## MASSACHUSETTS—\$1,543.19

<i>Amesbury</i> —St. James's S. S., * General.....	9 00
<i>Belmont</i> —All Saints' S. S., * General.....	4 81
<i>Boston (West Roxbury)</i> —Emmanuel Church S. S., * General, \$32.45; Wo. Aux., Sp. for church work in the Philippine Islands, \$2; for Helen Rhett Pearson Memorial scholarship, St. John's Mission, Cape Mount, Africa, \$7; Junior Aux., for "Junior Aux." scholarship, Alaska, \$1.....	42 45
St. Andrew's S. S., class of boys, Sp. for St. Mary's Orphanage, Shanghai, China.....	2 00
( <i>Charlestown</i> )—St. John's S. S., for "St. John's S. S." scholarship, St. John's Mission, Cape Mount, Africa.....	59 71
( <i>Roxbury</i> )—St. John's, Junior Aux., for "Junior Aux." scholarship, Alaska.....	4 00
( <i>Dorchester</i> )—St. Mary's, Wo. Aux., for "Alaska" scholarship, Anvik.....	3 40
St. Matthew's, Junior Aux., for "Junior Aux." scholarship, Alaska.....	2 00
"A Friend," Wo. Aux., for Miss Woodruff's salary, Africa.....	5 00
( <i>South</i> )—St. Matthew's, Wo. Aux., for Miss Woodruff's salary, Africa.....	5 00
St. Paul's, Wo. Aux., for "Alaska" scholarship, Anvik, \$10; "A Member," for Miss Woodruff's salary, Africa, \$14.50.....	24 50
St. Stephen's, Domestic, \$111; Sp. for Bishop Wells, Spokane, for salary of Edward Bard, \$10.....	121 00
Trinity Church, Wo. Aux., for "Alaska" scholarship, Anvik, 35 cts.; "A Member," Sp. for "Loving Friends" crib, St. Mary's Orphanage, Shanghai, China, \$1; Junior Aux., for "Junior Aux." scholarship, Alaska, \$10.....	11 35
<i>Brookline</i> —All Saints', Wo. Aux., for Miss Woodruff's salary, Africa.....	30 00
<i>Cambridge</i> —Christ Church, Wo. Aux., for	

"Alaska" scholarship, Anvik, \$20; Junior Aux., Sp. for "Loving Friends" crib, St. Mary's Orphanage, Shanghai, China, \$5.05.....	7 05
St. James's, Wo. Aux., Sp. for insurance dues Rev. T. S. Tyng, Japan, \$12.50; Sp. for Miss Carter's Indian work, Minnesota, \$15; Ladies' Missionary Society, Sp. for "K. K. Abbott" scholarship in Mary J. Hooker School, Mexico, \$40.....	67 50
St. John's Memorial Chapel S. S., Sp. for Rev. J. H. Kobayashi, St. Paul's College, Japan, for his private work, \$60.20; Wo. Aux., for "Sarah F. Hoyt Memorial" scholarship, St. Mary's Hall, Shanghai, China, \$50; Sp. for Miss Woodruff's salary, Africa, \$36.....	146 20
St. Peter's, Domestic.....	31 00
Little Sisters of St. Philip's, Junior Aux., for "Junior Aux." scholarship, Alaska.....	5 00
"A. E. T.," Wo. Aux., Sp. for Bishop Ferguson's boat, Africa, \$1; Sp. for Cuban Orphanage, \$1.....	2 00
<i>Chicopee</i> —Grace S. S., * General, \$84.30; Junior Aux., for "Junior Aux." scholarship, Alaska, \$2.....	86 30
<i>Clinton</i> —Church of the Good Shepherd, Wo. Aux., for "Junior Aux." scholarship, Alaska, \$5; Junior Aux., Sp. for "Loving Friends" crib, St. Mary's Orphanage, Shanghai, China, \$2; for "Junior Aux." scholarship, Alaska (of which boys, \$5; girls, \$5), \$10.....	17 00
<i>Dedham</i> —St. Paul's, Wo. Aux., for "Alaska" scholarship, Anvik.....	1 00
<i>Duxbury</i> —St. John Evangelist S. S., * General, \$3.28; Wo. Aux., Sp. for "Loving Friends" crib, St. Mary's Orphanage, Shanghai, China, 45 cts.; Junior Aux., for "Junior Aux." scholarship, Alaska, \$1.....	4 93
<i>Greenfield</i> —St. James's, Domestic, \$16.11; Foreign, \$7.34; Junior Aux., for "Junior Aux." scholarship, Alaska, \$2.....	25 45
<i>Haverhill</i> —Trinity Church, Junior Aux., for "Junior Aux." scholarship, Alaska.....	2 00
<i>Lawrence</i> —Grace, Junior Aux., Sp. for "Loving Friends" crib, St. Mary's Orphanage, Shanghai, China.....	5 00
St. John's S. S., * Domestic, \$5; Foreign, \$4.37.....	9 37
<i>Lenox</i> —Trinity Church S. S., * General, \$35.84; Junior Aux., for "Junior Aux." scholarship, Alaska, \$3.....	38 84
Mrs. Bradford, Domestic and Foreign.....	100 00
<i>Melrose</i> —Trinity Church, Wo. Aux., Alaska scholarship.....	1 00
<i>New Bedford</i> —Grace, St. Elizabeth's Guild, Wo. Aux., Sp. for "Loving Friends" crib, St. Mary's Orphanage, Shanghai, China, \$2; Junior Aux., for "Junior Aux." scholarship, Alaska, \$5.....	7 00
St. James's S. S., * General.....	15 00
St. Martin's, Junior Aux., for "Junior Aux." scholarship, Alaska.....	75
<i>Newburyport</i> —St. Paul's S. S., * General, \$16.52; Wo. Aux., for "Bishop Bass" scholarship, St. Elizabeth's School, South Dakota, \$38.....	54 52
<i>Newton Centre</i> —Trinity Church S. S., * General.....	19 00
<i>Quincy</i> —Christ Church, Wo. Aux., for Miss Woodruff's salary, Africa.....	3 00
<i>Salem</i> —Grace S. S., * General, \$42.20; Junior Aux., for "Junior Aux." scholarship, Alaska, \$5.....	47 20
St. Peter's, Junior Aux., for "Junior Aux." scholarship, Alaska.....	5 00
<i>Springfield</i> —Christ Church, Wo. Aux., General, \$3; Junior Aux., for "Junior Aux." scholarship, Alaska, \$10; for "Alaska" scholarship, Anvik, \$10; S. S., * General, \$106.95.....	129 95
<i>Stockbridge</i> —St. Paul's, Domestic, \$20; Foreign, \$10.....	30 00
<i>Swampscott</i> —Miss Annie Frazier, Domestic and Foreign.....	100 00
<i>Taunton</i> —Christ Church S. S., * General.....	16 08
<i>Tawton</i> —St. Thomas's, Wo. Aux., for	



Miss Woodruff's salary, Africa, \$15.50;		ship, St. John's College, Shanghai,	
Junior Aux., for "Junior Aux." scholar-		China, \$5; Sp. for Bishop Rowe, Alaska,	
ship, Alaska, \$2.....	17 50	\$5.....	15 00
<i>Vineyard Haven</i> —Grace, Junior Aux., for		St. Philip's Mission, General.....	1 87
"Junior Aux." scholarship, Alaska.....	50	St. Thomas's, Wo. Aux., for Miss Bull's	
<i>Watertown</i> —Church of the Good Shep-		salary, Japan.....	1 00
herd, Wo. Aux., Sp. for "Loving		Trinity Church S. S.* General, \$24.22;	
Friends" crib, St. Mary's Orphanage,		Sp. for Bishop Rowe, Alaska, \$15.....	39 22
Shanghai, China, \$2; Junior Aux., for		<i>Cheboygan</i> —St. James's, Domestic, \$3.15;	
"Junior Aux." scholarship, Alaska, \$1	3 00	Foreign, \$1.51; S. S.* General, \$15.....	19 64
<i>Wellesley</i> —St. Andrew's, General, \$35.30;		<i>Flint</i> —St. Paul's, Junior Aux., for Cape	
Sp. for Bishop Wells, for hospital, All		Mount School, Africa, \$10; Sp. for Miss	
Saints' Cathedral, Spokane, \$10; Sp.		Sabine, Alaska, \$10.....	20 00
for Archdeacon Ware, South Dakota,		<i>Henrietta</i> —Christ Church S. S.* General,	
for work among miners in Black Hills,	55 30	\$6; Wo. Aux., Sp. for "Hoffman Hall"	
\$10.....		scholarship, Tennessee, \$3; Sp. for	
<i>Wollaston</i> —St. Chrysostom's, Junior Aux.,	2 00	Rowland Hall, Salt Lake City, Utah,	
for "Junior Aux." scholarship, Alaska		\$3; for Miss Bull's salary, Japan, \$3....	15 00
<i>Worcester</i> —All Saints', "A Member," Wo.		<i>Jackson</i> —St. Paul's, Wo. Aux., Sp. for	
Aux., for "Edward R. Pratt Memor-		"Jos. H. Johnson" scholarship, in	
ial" scholarship, in St. Elizabeth's	60 00	Dean Gray School, Mexico, \$10; Sp.	
School, South Dakota.....		for Bishop Graves, China, \$5; for	
St. John's, Domestic, \$32.82; Wo. Aux.,	35 82	"Joseph B. Harris Memorial" (Medi-	
"Alaska" scholarship, Anvik, \$3.....	57 91	cal) scholarship, St. John's College,	
St. Matthew's S. S., General.....	10 00	Shanghai, China, \$10; Sp. for Foreign	
<i>Miscellaneous</i> —Branch Junior Aux., Japan		Missionaries' Life Insurance Fund, \$10;	
		Sp. for Rowland Hall, Salt Lake City,	
		Utah, \$10; Sp. for Bishop Rowe,	
		Alaska, \$10; Sp. for Diocese of Mar-	
		quette, \$5.....	60 00
<b>MICHIGAN—\$464.17</b>		<i>Jonesville</i> —Grace, Wo. Aux., Sp. for	
<i>Alpena</i> —Trinity Church, Wo. Aux., Sp.		"Hoffman Hall" scholarship, \$1.50;	
for "Hoffman Hall" scholarship, Tennes-		for "Joseph B. Harris Memorial"	
see, \$5; for Miss Bull's salary,		(Medical) scholarship, St. John's Col-	
Japan, \$5; Sp. for "Jos. H. Johnson"		lege, Shanghai, China, \$2.....	3 50
scholarship, Dean Gray School, Mexico,	15 00	<i>Lansing</i> —St. Paul's S. S.* General, \$10;	
\$5.....		Wo. Aux., for Miss Bull's salary,	
<i>Bay City</i> —Trinity Church, Wo. Aux., Sp.	10 00	Japan, \$2; Sp. for "Jos. H. Johnson"	
for Bishop Graves, Laramie.....		scholarship, Dean Gray School, Mexico,	
<i>Detroit</i> —Grace, Wo. Aux., Sp. for Row-	10 00	\$2; Sp. for "Hoffman Hall" scholar-	
land Hall, Salt Lake City, Utah, \$5;		ship, Tennessee, \$5.....	19 00
Sp. for Bishop Rowe, Alaska, \$5.....		<i>Midland</i> —St. John's, Wo. Aux., Sp. for	
<i>Mariners'</i> Wo. Aux., for Miss Bull's	5 00	"Hoffman Hall" scholarship, Tennes-	
salary, Japan.....		see, \$1.50; for Miss Bull's salary, Japan,	
Church of the Messiah, Wo. Aux., Sp. for		\$1.50.....	3 00
"Hoffman Hall" scholarship, Tennes-		<i>Mount Clemens</i> —Grace, Wo. Aux., for	
see, \$2; Sp. for Diocese of Marquette,		"Joseph B. Harris Memorial" (Medi-	
\$3; for Miss Bull's salary, Japan, \$2.50;	10 00	cal) scholarship, St. John's College,	
Sp. for Foreign Missionaries' Life In-		Shanghai, China.....	5 00
surance Fund, \$2.50.....		<i>Pontiac</i> —Zion, Wo. Aux., Sp. for "Hoff-	
St. Andrew's, Wo. Aux., for Miss Bull's		man Hall" scholarship, Tennessee, \$5;	
salary, Japan, \$2.50; for "Joseph B.		for Miss Bull's salary, Japan, \$2.50....	7 50
Harris Memorial" (Medical) scholar-	10 00	<i>St. John's</i> —St. John's, Wo. Aux., for Miss	
ship, St. John's College, Shanghai,		Bull's salary, Japan, \$2.50; Sp. for	
China, \$2.50; Sp. for Bishop McKim,		"Hoffman Hall" scholarship, Tennes-	
Japan, \$5.....		see, \$2.50.....	5 00
St. James's, Wo. Aux., for Miss Bull's		<i>Stockbridge</i> —Christ Church, Wo. Aux., Sp.	
salary, Japan, \$10; Sp. for "Jos. H.		for "Hoffman Hall" scholarship, Ten-	
Johnson" scholarship, Dean Gray		nessee.....	1 00
School, Mexico, \$2.50; for "Joseph B.		<i>Taunton</i> —St. Thomas's, Wo. Aux., for	
Harris Memorial" (Medical) scholar-		"Joseph B. Harris Memorial" (Medi-	
ship, St. John's College, Shanghai,		cal) scholarship, St. John's College,	
China, \$2.50; Sp. for "Hoffman Hall"		Shanghai, China.....	2 00
scholarship, Tennessee, \$10; Sp. for		<i>Ypsilanti</i> —St. Luke's, Wo. Aux., Sp. for	
Diocese of Marquette, \$5; St. Mary's		"Hoffman Hall" scholarship, Tennes-	
Guild, Wo. Aux., for Miss Bull's salary,	40 00	see, \$5; for Miss Bull's salary, Japan,	
Japan, \$10.....		\$5; for "Joseph B. Harris Memorial"	
St. John's, St. Elizabeth's Guild, Sp. for		(Medical) scholarship, St. John's Col-	
scholarship, Miss Bull's Orphanage,		lege, Shanghai, China, \$5; Sp. for For-	
Japan, \$20; Mrs. Minor, Wo. Aux., Sp.		oreign Missionaries' Life Insurance Fund,	
for Hill Memorial, Athens, \$10; Mrs.		\$2.....	17 00
Collins, Wo. Aux., Sp. for Bishop		<i>Miscellaneous</i> —Babies' Branch, Sp. for	
Graves, China, \$2; Mrs. Baldwin, Wo.		St. Mary's Orphanage, Shanghai,	
Aux., Sp. for "Hoffman Hall" scholar-		China, \$5; Sp. for Miss Hayasbai,	
ship, Tennessee, \$5.50; Mrs. H. C.		Osaka, Japan, \$17; for Girls' School,	
Parke, Wo. Aux., Sp. for "Jos. H.	42 50	Cape Mount, Africa, \$3; Sp. for Miss	
Johnson" scholarship, Dean Gray		Sabine, Anvik, Alaska, \$7; Sp. for	
School, Mexico, \$5.....		Mrs. Hunter's Kindergarten, Raleigh,	
St. Josephus's, Wo. Aux., for Miss Bull's		North Carolina, \$7; Sp. for organ,	
salary, Japan, \$5; Sp. for "Hoffman	15 00	Porto Rico, \$3; Sp. for Senor José R.	
Hall" scholarship, Tennessee, \$5; Sp.		Pena's work in Cuba, \$5.....	47 00
for Bishop Graves, Laramie, \$5.....			
St. Paul's, Mrs. Coolidge, Wo. Aux., for	2 00	<b>MILWAUKEE—\$147.43</b>	
"Joseph B. Harris Memorial" (Medi-		<i>Milwaukee</i> —All Saints' Cathedral, General	20 56
cal) scholarship, St. John's College,		St. Paul's S. S.* General.....	49 43
Shanghai, China.....		St. Mark's S. S.* General.....	9 52
St. Paul's, Junior Aux., Sp. for Bishop	22 94	St. Matthew's S. S.* General.....	2 13
Rowe, Alaska, \$5; Sp. for Training	5 60	Mission House S. S.* General.....	2 78
School for Bible-women, China, \$17.94.		St. Thomas's S. S.* General.....	5 01
Sp. for Bishop Rowe, Alaska.....		National Home, John R. Mackie, \$2, E.	
St. Peter's, Wo. Aux., for Miss Bull's			
salary, Japan, \$5; for "Joseph B.			
Harris Memorial" (Medical) scholar-			

A. Wright, \$2.50, F. J. Welson, \$1.25, Chas. Heckman, \$1.25, Alex. Cameron, \$1. General.....	8 00	Aux., for support of Kimura San, Ja- pan.....	2 60
Miscellaneous—Branch Junior Aux., for scholarship, Cape Mount, Africa, \$25; Sp. for scholarship at St. Paul's School, Southern Virginia, \$5.....	50 00	Long Branch—St. James's, for Rev. Ar- thur M. Sherman's work, China.....	50 00
MINNESOTA—\$124.79		Merchantville—Grace S. S.,* General.....	3 50
Beaver Falls—Christ Church, General.....	4 50	Mount Holly—St. Andrew's, Indian, \$5.33; S. S.,* General, \$28.37.....	33 70
Birch Coolie—St. Cornelia's, General.....	11 40	New Brunswick—St. John Evangelist, Wo. Aux., Sp. for Miss Carter's lace teach- ers, Minnesota.....	2 00
Elysian—Grace S. S.,* General.....	4 79	Plainfield—Grace S. S.,* General.....	6 00
Fairbault—Annual Council, General.....	75 00	Salem—St. John's, Indian, \$17.25; Colored, \$17.30; "G. F. S.," through Wo. Aux., for Dr. Glenton's work, Wuchang, China, \$2.25.....	36 80
Northfield—All Saints', General.....	6 80	Scotch Plains—All Saints' S. S.,* General..	14 54
Redwood Falls—Holy Communion, General	7 30	Miscellaneous—Mexican Committee, Sp. for work in Mexico.....	8 90
Sleepy Eye—All Souls', General.....	10 00		
Waterville—St. Andrew's S. S.,* General..	4 64	NEW YORK—\$2,840.06	
Miscellaneous—Mite-chest money, General	36	Bedford—St. Matthew's, Wo. Aux., for salaries of Misses Goode and Radcliffe, Cape Mount, Africa.....	25 20
MISSOURI—\$10.80		Brewster—St. Andrew's (of which S. S.,* \$33.35), General.....	39 18
Ironton—St. Paul's S. S.,* General.....	10 50	(Tilly Foster)—St. Paul's Chapel (of which S. S.,* \$18.06), General.....	21 66
St. Louis—Mt. Calvary, "A Member," Gen- eral.....	30	(Dean's Corners)—St. Peter's Chapel S. S.,* General.....	21
NEBRASKA—\$160.24		Dobbs Ferry—Zion, "A Member," Wo. Aux., for salaries of Misses Goode and Radcliffe, Cape Mount, Africa.....	1 00
Central City—Christ Church, Wo. Aux., Foreign.....	5 00	Fishkill Landing—St. Andrew's Chapel S. S.,* General.....	23 12
Lincoln—Holy Trinity Church, Wo. Aux., Domestic, \$3.50; Foreign, \$3.50.....	7 00	Fishkill Village—Miss Vandervoort, Wo. Aux., Sp. for Miss Carter's work, Min- nesota.....	5 00
Nebraska City—St. Mary's S. S.,* General, \$13.79; Wo. Aux., Domestic, \$2.50; For- eign, \$2.50.....	18 79	Irrington—St. Barnabas's, Wo. Aux., for salaries of Misses Goode and Radcliffe, Cape Mount, Africa.....	47 05
Omaha—All Saints', Wo. Aux., Domestic, \$10; Foreign, \$5.....	15 00	Matteawan—St. Luke's S. S.,* General....	54 00
St. Augustine's S. S.,* General.....	3 50	Mount Kisco—St. Mark's S. S.,* General....	3 46
Church of the Good Shepherd, Wo. Aux., Domestic, \$2.50; Foreign, \$2.50.....	5 00	Mount Vernon—Ascension, Wo. Aux., for salaries of Misses Goode and Radcliffe, Cape Mount, Africa.....	10 00
St. Andrew's, Wo. Aux., Foreign.....	2 00	Trinity Church, "A Member," Domestic..	4 00
St. Barnabas's, Wo. Aux., Domestic, \$5; Foreign, \$5.....	10 00	Newburg—St. George's, Domestic, \$33.25; Foreign, \$3.25; S. S.,* General, \$101.36	137 86
St. Matthias's, Wo. Aux., Domestic, \$5; Foreign, \$5.....	10 00	New York—Ascension, Wo. Aux., Sp. for Domestic Contingent Fund.....	10 00
St. Philip's, Wo. Aux., Domestic, \$5; For- eign, \$2.50.....	7 50	Calvary, Sp. for Rev. Henry Forrester's work, Mexico, \$50; S. S.,* General, \$70.92; George Zabriskie, Domestic, \$75; Foreign Missionary Committee, George Zabriskie, Foreign, \$75.....	270 92
Trinity Cathedral, Wo. Aux., Domestic, \$25; Foreign, \$25.....	50 00	Calvary Chapel S. S.,* through Niobrara League, for "W. D. Walker" scholar- ship, St. Paul's School, South Dakota..	60 00
South Omaha—St. Clement's, St. Martin's, S. S.,* Sp. for Bishop Morrison, Duluth, for the building of St. John's Church, Lakeside, Duluth.....	25 00	Church Missions House Chapel, Fare- well service, for China.....	5 77
Wymore—St. Luke's Mission Band, Foreign	1 45	Grace, Miss Ann H. Light, General, \$51.25; a Thank-offering, Wo. Aux., for "William R. Huntington" scholar- ship, St. Mary's Hall, Shanghai, China, \$12.50.....	63 75
NEWARK—\$259.68		Hamilton Grange School, for Alaska, P. Chapel of the Heavenly Rest, Daughters of the King, for "Heavenly Rest" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$15; S. S.,* General, \$134.45.....	149 45
Bloomfield—Christ Church S. S.,* General.	32 00	Holy Communion S. S.,* Domestic, \$92.25; Foreign, \$62.25.....	124 50
Harrison—Christ Church S. S.,* General, \$4.74; Domestic, \$5.....	9 74	Holy Apostles', Wo. Aux., Sp. at discre- tion of Bishop Johnston, Western Texas, \$10; Sp. for Domestic Conting- ent Fund, \$5.....	15 00
Morristown—St. Peter's, St. Agnes's Guild, Wo. Aux., for support of Bible-reader, China.....	25 00	Holy Faith S. S.,* Sp. for Rev. J. J. P. Perry, Brunswick, Georgia, for his mission.....	37 12
Newark—St. Thomas's S. S., Domestic, \$25.65; Junior Aux., Sp. for Rev. Sher- man Coolidge, Boisé, \$10.....	35 65	Incarnation, Montgomery Memorial So- ciety, Sp. for Hooker Memorial School and Orphanage, Mexico.....	20 00
Orange (East)—Grace, Mite Society, Wo. Aux., for "Frances C. Henderson" scholarship, St. Mary's Hall, China....	20 00	(Kingsbridge)—Mediator S. S., for support of a scholar in St. Margaret's School, Japan.....	30 00
"A Friend," Wo. Aux., for "Newark" scholarship, St. Elizabeth's School, South Dakota.....	37 00	St. Agnes's Chapel, Foreign.....	15 00
(South)—Holy Communion S. S.,* General	63 73	St. David's Chapel S. S.,* Domestic and Foreign.....	10 07
Orange Valley—Mite-chest 35,588, General.	12 00	St. Luke's S. S.,* General.....	50 18
Summit—Calvary, Junior Aux., for "New- ark" scholarship in St. Elizabeth's School, South Dakota.....	23 00	(Rossville)—St. Luke's, General.....	6 83
West Hoboken—St. John's, Indian.....	1 56		
NEW HAMPSHIRE—\$44.33			
Concord—St. Paul's, General.....	33 89		
North End Mission, General.....	1 82		
Groveton—St. Mark's Mission S. S.,* Gen- eral.....	2 50		
Littleton—All Saints' S. S.,* General.....	6 12		
NEW JERSEY—\$255.85			
Beverly—St. Stephen's S. S.,* General.....	47 81		
Elizabeth—St. John's, Woman's Foreign Aid Committee, Wo. Aux., for "St. John's" scholarship, Female Orphan Asylum, Cape Palmas, Africa.....	59 00		
Freehold—Mrs. D. McLean Forman, Wo.			



St. Michael's, General.....	12 21	NORTH CAROLINA—\$31.71	
St. Peter's S. S.* Domestic, \$15.84; Col- ored, \$10; Foreign, \$20.....	45 84	Burlington—St. Athanasius's, Foreign....	10 78
(Westchester)—St. Peter's, Foreign.....	18 98	Henderson—Holy Innocents', Indian.....	4 00
St. Thomas's, Ladies' Missionary Association, Sp. for Rev. Paul Shimmion, for Assyrian Mission, \$25; Junior Aux., Sp. for Rowland Hall, Salt Lake, \$100.....	125 00	Pittsboro—St. Bartholomew's, Indian.....	2 43
St. Thomas's Chapel, for St. John's Col- lege, Shanghai, China.....	111 75	Statesville—Trinity Church S. S.* General Miscellaneous—Branch Wo. Aux., Com- munion alms, at Annual Meeting, For- eign.....	3 25 11 25
Miss A. B. Halsted, Sp. for "Maria E. Harsen" scholarship, Mexico.....	100 00	OHIO—\$115.65	
Mr. and Mrs. Henry Dexter, Domestic and Foreign.....	100 00	Cleveland—St. John's, Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund, \$30; Junior Aux., for "Julia Bedell" scholarship, St. John's Col- lege, Shanghai, China, \$5.....	85 00
Through O. S. E. Fabrice, Secretary of Woman's Central Committee for Church work in Mexico, Sp. for Rev. H. Forrester, Mexico, to assist in paying salaries of native Presbyters and Dea- cons.....	70 00	St. Paul's, Brooks Society, Wo. Aux., for Girls' school at Cape Palmas, Africa, \$10; Sp. for Bishop Hare, for Girls' school, South Dakota, \$10.....	20 00
Miss Mary M. Collins, through Wo. Aux., "Joseph B. Collins" scholarship, St. Elizabeth's School, South Dakota.....	60 00	Trinity Church, Wo. Aux., Sp. for For- eign Missionaries' Life Insurance Fund Marie Louise Society, Wo. Aux., Sp. for Foreign Missionaries' Life Insurance Fund.....	10 00 10 00
"A Friend," Wo. Aux., Sp. for Christmas box for Cape Mount, Africa.....	30 00	Cuyahoga Falls—St. John's, Wo. Aux., for "G. T. Bedell" scholarship, St. John's College, Shanghai, China.....	5 00
Mrs. L. B. Bangs, Sp. for Church work, Mexico.....	25 00	East Plymouth—St. Matthew's S. S.* Gen- eral.....	1 20
Mrs. Schuyler Skaats, for "Wm. A. Fair" scholarship, St. John's School, Africa.....	25 00	Gambier—Harcourt Parish S. S. and Mis- sion schools of Quarry Chapel and Bedell Chapel, Sp. for Miss Marston's work, India.....	4 00
Miss Eliza A. Prall, for "Bishop Penick" scholarship, St. John's School, Africa.....	25 00	"E. C. B." Sp. for Bishop Ferguson, Africa, toward boat.....	5 00
Mrs. N. E. Ten Broeck, for "Ten Broeck Memorial" scholarship, St. John's School, Africa.....	25 00	Jefferson—Trinity Church, Indian.....	1 45
Mrs. W. Harmon Brown, Wo. Aux., Sp. for Rev. W. F. Madley, for picture rolls for Sunday-schools at Hiroaki, Japan "A Friend," Wo. Aux., Sp. for Rev. T. W. Cain, Texas.....	10 00 7 89 6 50	Mount Vernon—St. Paul's, Wo. Aux., for "G. T. Bedell" scholarship, St. John's College, Shanghai, China.....	10 00
Silas McBea, General.....	6 50	Painesville—St. James's, Wo. Aux., for "Julia Bedell" scholarship, St. John's College, Shanghai, China.....	5 00
Miss E. D. Taylor, Wo. Aux., Sp. for Row- land Hall, Salt Lake.....	5 00	Miscellaneous—Branch Wo. Aux., Domest- ic, \$7; Foreign, \$2.....	00
Pelham—Church of the Redeemer, Wo. Aux., salaries of Misses Goode and Rad- cliffe, Cape Mount, Africa.....	12 00	OREGON—\$52.55	
Pelham Manor—Christ Church S.S.* (addi- tional), General.....	50	Corvallis—Good Samaritan S. S.* Gen- eral (additional).....	1 00
Poughkeepsie—Branch Wo. Aux., Sp. for Bishop Leonard, Salt Lake, for Rowland Hall, \$19.25; Sp. for Bishop Atwill, West Missouri, \$19.25.....	38 50 2 06	Salem—St. Paul's, Wo. Aux., Sp. for House for Women workers, Hankow, China.....	1 32
Rosendale—All Saints' S. S., General.....	2 06	Sellwood—St. John's Memorial S. S.* Gen- eral.....	23
Rys—Christ Church, Colored, \$23.35; Wo. Aux. (of which the Misses Jay, in me- morial, \$50.50), salaries of Misses Goode and Radcliffe, Cape Mount, Africa, \$115.50; the Misses Jay, through Wo. Aux., "Hope" scholarship, High School, Cuttington, Africa, \$40.....	178 85	Miscellaneous—"A Friend of Bishop Mor- ris," General.....	50 00
Sing Sing—St. Paul's, Wo. Aux., salaries of Misses Goode and Radcliffe, Cape Mount, Africa, \$34; Sp. for Mrs. Patton, for literature for Japanese women, \$5. Trinity Church, General.....	29 00 38 12	PENNSYLVANIA—\$3,773.71	
Sparkhill (Piermont)—Christ Church, "A Member," Foreign.....	5 00	Andalusia—Mite-boxes, Foreign.....	50 80
Staatsburgh—St. Margaret's S. S.* for "St. Margaret's" scholarship, St. Mary's Hall, Shanghai, China.....	40 00	Bryn Mawr—Mite-box No. 2,580, Domestic.....	63 46
Tarrytown—Christ Church S. S.* General.....	39 30	Conshohocken—Calvary, Indian Hope As- sociation, Indian.....	5 00
Yonkers—St. Andrew's Memorial, Wo. Aux., St. Paul's College Building Fund, Japan St. John's, Wo. Aux., salaries of Misses Goode and Radcliffe, Cape Mount, Africa.....	25 00 50 00	Ithan—St. Martin's Chapel, Domestic, 90 cts.; Foreign, 91 cts.....	1 81
Mrs. J. H. Clark, Domestic, \$25; Sp. for Mexico, \$20.....	45 00	Pequea—St. John's S. S.* Domestic and Foreign.....	1 10
Miscellaneous—Junior Department, Wo. Aux., "Dr. Langford Memorial" schol- arship, Alaska, \$100; "Loving Heart" scholarship, St. Elizabeth's School, South Dakota, \$31.....	181 00	Philadelphia (Germantown)—Calvary, Wo. Aux., Sp. for Miss Sabine, for girls' school, Anvik, Alaska.....	100 00
"A Member," Wo. Aux., Sp. for Domestic Contingent Fund.....	100 00	Episcopal Hospital Chapel, Sp. for All Saints' Hospital, South McAlester, In- dian Territory.....	15 00
Mrs. W. Harmon Brown, through Staten Island Branch Wo. Aux., for St. Paul's College Building Fund, Japan.....	5 00	Episcopal Hospital Mission, St. Paul's Bible-class, for support of scholar in Boone School, Wuchang, China, \$10; for support of scholar in High School, Cuttington, Africa, \$10; through Wo. Aux., Sp. for boys' school, Havana, Cuba, \$10.91; through Indian Hope Association, Vaughan Bible-class and Infant school, for "Vaughan" schol- arship, St. John's School, South Da- kota, \$30; Bishop Stevens and Henry Spackman Bible-classes, for "M. A. DeW. Howe" scholarship, St. John's School, South Dakota, \$30; C. C. Biddle class, for "Alonzo Potter" schol- arship, St. Paul's School, South Dakota, \$30.....	120 91 30 00
Collection at Annual Meeting Wo. Aux. in Christ Church, Rye, for salaries of Misses Goode and Radcliffe, Cape Mount, Africa.....	24 20	(Mt. Airy)—Grace, Colored.....	
		Holy Apostles', Indian Hope Association, Indian.....	2 44

Church of the Holy Comforter Memorial, General.....	10 48	<i>Manton</i> —St. Peter's, Wo. Aux., Miss Bull's salary, Japan.....	2 00
Incarnation, Sp. for Brazil.....	10 00	<i>Middletown</i> —St. Columba's, Wo. Aux., Miss Bull's salary, Japan.....	12 50
St. James's, Indian Hope Association, Indian.....	62 00	<i>Newport</i> —Emmanuel Church, Wo. Aux., Miss Bull's salary, Japan.....	5 00
St. Jude's, Indian.....	40 00	<i>Pawtucket</i> —St. Paul's, Wo. Aux., Miss Bull's salary, Japan.....	10 00
St. Luke's and Epiphany, Indian Hope Association, Indian.....	2 60	Trinity Church, Wo. Aux., Miss Bull's salary, Japan.....	2 50
( <i>Frankford</i> )—St. Mark's, Indian Hope Association, Indian, \$3; "A Member," for salary of catechist, South Dakota, \$60.....	63 00	<i>Phenix</i> —St. Andrew's, Wo. Aux., Miss Bull's salary, Japan.....	5 00
St. Mark's, General, \$128 36; S. S., Sp. for Bishop Barker, Olympia, \$14 75.....	143 11	<i>Portsmouth</i> —St. Paul's, Wo. Aux., Miss Bull's salary, Japan, \$5; S. S., * General, \$6.26.....	11 26
( <i>Germantown</i> )—St. Peter's, Foreign.....	347 02	<i>Providence</i> —Advent, Wo. Aux., Miss Bull's salary, Japan.....	2 00
Church of the Saviour, Sp. for Bishop Kendrick's work, New Mexico and Arizona.....	100 00	All Saints' Memorial, Wo. Aux., Miss Bull's salary, Japan.....	10 00
( <i>Southwark</i> )—Trinity Church, Domestic and Foreign.....	12 40	Christ Church, Wo. Aux., Miss Bull's salary, Japan.....	2 00
( <i>Oxford</i> )—Trinity Church, Wo. Aux., General.....	19 63	Epiphany, Wo. Aux., Miss Bull's salary, Japan.....	5 00
"H. B." and "M. B." General.....	2,000 00	Grace, Wo. Aux., Miss Bull's salary, Japan.....	11 50
Mrs. M. F. Cox, Wo. Aux., General, \$155; "Grace" scholarship, St. John's College, Shanghai, China, \$30; Mrs. Cox's Bible-class, for "Young Girls" scholarship, St. Mary's Hall, Shanghai, China, \$25.....	200 00	Church of the Redeemer, Wo. Aux., Miss Bull's salary, Japan, \$18.50; S. S., * Domestic and Foreign, \$29.11.....	47 61
( <i>Germantown</i> )—Mrs. P. Camblos, Domestic.....	100 00	St. James's, Foreign.....	16 00
Mrs. H. C. Davis, Wo. Aux., Sp. for Mr. Neal, Cape Palmas, to aid in furnishing his house.....	25 00	St. John's, Wo. Aux., Miss Bull's salary, Japan, \$91; Sp. for Foreign Insurance Fund, \$50.....	141 00
David Goodbread, Foreign.....	5 00	St. Paul's, Wo. Aux., Miss Bull's salary, Japan.....	2 00
<i>Radnor</i> —St. David's, Foreign, \$40; General, \$10.95.....	50 95	St. Stephen's, Wo. Aux., Miss Bull's salary, Japan.....	30 00
St. Martin's, Domestic, \$20.50; Foreign, \$9.50.....	30 00	<i>Warren</i> —St. Mark's S. S., General.....	22 85
<i>West, Whitehall</i> —St. Paul's, Domestic, \$12; Foreign, \$12.....	24 00	<i>Westerly</i> —Christ Church, Foreign, \$61.53; S. S., through Wo. Aux., Miss Bull's salary, Japan, \$25.....	86 53
<i>Miscellaneous</i> —Domestic Committee, through Wo. Aux., toward salary of Missionary Bishop.....	138 00	<i>Wickford</i> —St. Paul's, Wo. Aux., Miss Bull's salary, Japan.....	2 00
		<i>Woonsocket</i> —St. James's, Wo. Aux., Miss Bull's salary, Japan, \$5; S. S., * General, \$26 53.....	31 53

<b>PITTSBURGH—\$30.90</b>		<b>SOUTH CAROLINA—\$78.87</b>	
<i>Foxburg</i> —Memorial Church of Our Father, Indian.....	5 90	<i>Charleston</i> —Grace, Sp. for Rev. J. A. Ingle, for Mission at Hankow, China.....	31 92
Mrs. Ormsby Phillips, through Wo. Aux., for "Clifford Stevenson" scholarship, St. John's Mission, Cape Mount, Africa.....	25 00	<i>Cheraw</i> —St. David's S. S., * Domestic.....	14 00
<b>QUINCY—\$68.98</b>		<i>Edisto Island</i> —Mrs. Marion Seabrook, \$1.50; "M. C. L." 50 cts., General.....	2 00
<i>Carthage</i> —St. Cyprian's (of which S. S., * \$2), General.....	3 00	<i>Lancaster</i> —Christ Church, Foreign, \$1.65; S. S., * General, \$1.67.....	3 32
<i>Farmington</i> —Calvary S. S., * General.....	5 75	<i>Pinopolis</i> —Mrs. H. C. Porcher, Domestic, \$5; Foreign, \$5.....	10 00
<i>Limestone</i> —Christ Church, General.....	5 96	<i>Sumter</i> —Church of the Holy Comforter (of which S. S., * \$11.13), General.....	12 63
<i>Mendon</i> —Zion S. S., * Domestic and Foreign.....	8 00	<i>Miscellaneous</i> —Branch Wo. Aux., toward publishing leaflets for the Wo. Aux., General.....	5 00
<i>Peoria</i> —St. Andrew's S. S., * General.....	22 22		
J. A. and N. Dickinson, Domestic and Foreign.....	2 00	<b>SOUTHERN OHIO—\$152.10</b>	
<i>Princeton</i> —Mrs. Daniel Smith, Domestic, \$10; Foreign, \$5.....	15 00	<i>Chillicothe</i> —St. Paul's, General.....	18 62
<i>Rock Island</i> —Trinity Church, Missionary Guild of St. Paul, General.....	7 05	<i>Cincinnati</i> —Christ Church, Indian.....	56 98
<b>RHODE ISLAND—\$627.51</b>		<i>Columbus</i> —Trinity Church, Wo. Aux., Sp. for Orphan Asylum, Havana, Cuba.....	55 00
<i>Barrington</i> —St. John's, Domestic, \$2.62; Foreign, \$2.61; Wo. Aux., Miss Bull's salary, Japan, \$1.....	6 23	<i>Greenville</i> —St. Paul's S. S., * for Bishop Rowe's work, Alaska, \$10 75; Foreign, \$10.75.....	21 50
<i>Bristol</i> —St. Michael's, Wo. Aux., for Miss Bull's salary, Japan, \$10; Wm. G. Low, Sp. for Mexico, \$50; Sp. boat for Africa, \$50.....	110 00	<b>SOUTHERN VIRGINIA—\$250.38</b>	
<i>Centerdale</i> —St. Alban's, Wo. Aux., for Miss Bull's salary, Japan.....	1 00	<i>Amelia Co. (Mattoax)</i> —Miss M. M. Baker, Foreign.....	2 00
<i>Central Falls</i> —St. George's, Wo. Aux., for Miss Bull's salary, Japan, \$11; Girls' Missionary Society, Junior Aux., Sp. at Miss Bull's discretion, for St. John's Orphanage, Osaka, or St. Agnes's School, Kyoto, Japan, \$30.....	81 00	<i>James City Co. (Williamsburg)</i> —Blissland Parish, Foreign.....	25 00
<i>East Greenwich</i> —St. Luke's, Wo. Aux., Miss Bull's salary, Japan.....	10 00	<i>Mecklenburg Co. (Boynton)</i> —St. Luke's, Sp. for Mrs. Ambler's work, Japan.....	15 00
<i>Greenville</i> —St. Thomas's, Wo. Aux., Miss Bull's salary, Japan.....	1 00	( <i>La Crosse</i> )—St. Mary's S. S., * General.....	3 00
<i>Lonsdale</i> —Christ Church, Wo. Aux., Miss Bull's salary, Japan.....	10 00	<i>Norfolk Co. (Norfolk)</i> —Grace S. S., * General.....	21 28
		St. Luke's, "Second Circle," Wo. Aux., Sp. for Holy Trinity Orphanage, Oji, Japan.....	10 00
		St. Peter's, Wo. Aux., Sp. for support of an orphan in Holy Trinity Orphanage, Oji, Japan.....	15 00
		Branch Wo. Aux., for "Bishop Meade" scholarship, St. Mary's Hall, Shanghai, China.....	50 00



<i>Powhatan Co. (Vinitaville)</i> —Manakin Church, Foreign.....	2 10	<i>Attica</i> —St. Luke's S. S.,* Domestic.....	2 08
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. toward building church and parish house, Sendai, Japan.....	20 00	<i>Buffalo</i> —Ascension S. S.,* General.....	58 62
Branch Junior Aux., for "Lucy Griffin Memorial" scholarship, Anvik, Alaska, \$12; "Bishop Randolph" scholarship, St. Mary's Hall, Shanghai, China, \$50; Sp. for "James Ambler Memorial" scholarship, Orphanage, Osaka, Japan, \$20; Sp. for Holy Trinity Orphanage, Oji, Japan, \$5.....	87 00	St. Mark's, Foreign, \$5; S. S.,* General, \$20.71.....	25 71
<b>SPRINGFIELD—\$17.13</b>		St. Paul's S. S.,* Foreign.....	14 16
<i>Albion</i> —St. John's S. S.,* Domestic.....	3 00	St. Thomas's S. S.,* General.....	23 10
<i>Carbondale</i> —St. Andrew's S. S.,* General.....	2 17	<i>East Aurora</i> —St. Matthias's S. S.,* General.....	7 62
<i>Fairfield</i> —Mission S. S.,* General.....	1 43	<i>Geneseo</i> —St. Michael's, Domestic, \$20.84; China, \$1; Foreign, \$26.85.....	54 69
<i>Lebanon</i> —St. Alban's S. S.,* General.....	1 76	<i>Geneva</i> —Trinity Church, Wo. Aux., Sp. for Rev Mr. Hunter, St. Augustine's School, Raleigh, North Carolina.....	40 00
<i>Lincoln</i> —Trinity Church S. S.,* General.....	5 00	<i>Rochester</i> —Christ Church S. S.,* General.....	2 87
<i>Murphysboro</i> —Grace S. S.,* General.....	2 21	Church Home Children,* Domestic.....	5 00
<i>Villa Ridge</i> —Christ Church S. S.,* General.....	1 56	St. Andrew's S. S.,* General.....	20 00
<b>TENNESSEE—\$92.53</b>		St. Paul's, Wo. Aux., Sp. for Miss Taylor, Nevada, \$10; Sp. for Bishop Wells, Spokane, \$10; Sp. for King Hall, Washington, D. C., \$5; S. S.,* General, \$107.68.....	132 68
<i>Brownsville</i> —Christ Church, Wo. Aux., General.....	11 58	Trinity Church, Domestic, \$3.68; Foreign, \$5.52; S. S.,* General, \$16.....	25 20
<i>Knoxville</i> —St. John's, Sp. for Brazil.....	23 25	Missionary meeting held by the Rochester Church S. S. Institute in the Church of the Epiphany, General.....	15 06
<i>Nashville</i> —Christ Church S. S.,* General.....	57 70	<b>WEST MISSOURI—\$32.38</b>	
† <i>Miscellaneous</i> —Branch Wo. Aux.....		<i>St. Joseph</i> —Christ Church, Wo. Aux., Foreign, \$26; Indian, \$3; Colored, \$2; Domestic, \$2.38.....	32 38
<b>TEXAS—\$5.00</b>		<b>WEST VIRGINIA—\$116.38</b>	
<i>Matagorda</i> —Rev. J. H. Birkhead, Sp. for work in Cuba.....	5 00	<i>Parkersburg</i> —Chapel of the Good Shepherd, Colored, \$5; Indian, \$2.98.....	5 98
<b>VERMONT—\$11.80</b>		Trinity Church, for "West Virginia" scholarship, St. John's Mission, Cape Mount, Africa, \$25; Domestic, \$9.01; Indian, \$1; General (of which S. S.,* \$23.57), \$71.39.....	106 40
<b>VIRGINIA—\$51.00</b>		<i>St. Albans</i> —St. Mark's S. S.,* (additional), General.....	10
<i>Alexander Co. (Alexandria)</i> —Christ Church, "A Friend," Sp. for Rev. J. L. Patton, Nara, Japan.....	12 00	Mite chest 29,405, Domestic.....	3 90
<i>Clarke Co. (Millwood)</i> —Christ Church Circle of King's Daughters, for "Evelyn Byrd Page Lee" scholarship, St. Augustine's School, Africa.....	14 00	<b>ALASKA—\$31.00</b>	
<i>Henrico Co. (Richmond)</i> —Monumental, Wo. Aux., Sp. for Mrs. J. L. Patton's work, Japan.....	15 00	<i>Juneau</i> —Trinity Church S. S.,* General... 6 00	
St. Philip's S. S.,* General.....	10 00	<i>Miscellaneous</i> —"A Friend," for children,* General.....	25 00
<b>WASHINGTON—\$217.58</b>		<b>DULUTH—\$27.94</b>	
<i>Washington (D. C.)</i> —Epiphany S. S.,* (additional), Domestic and Foreign.....	48	<i>Miscellaneous</i> —Branch Wo. Aux., General.....	27 94
<i>(Georgetown)</i> —Grace S. S.,* General.....	17 60	<b>LARAMIE—\$24.38</b>	
St. John's, Bible class, Chinese Committee for "China Committee" scholarship, St. John's College, China, \$50; S. S.,* (additional), General, \$50.....	100 00	<i>Broken Bow</i> —St. John's S. S.,* General.... 4 63	
"Hope," General.....	50 00	<b>WYOMING.</b>	
<i>Charles Co. (Port Tobacco)</i> —St. Philip's Chapel S. S.,* General.....	5 42	<i>Casper</i> —St. Mark's S. S.,* General.....	10 00
<i>Montgomery Co. (Gaithersburg)</i> —Ascension, for China.....	2 80	<i>Douglas</i> —Christ Church S. S.,* General.... 5 00	
<i>(Rockville)</i> —Christ Church, for China... 9 00		<i>Lusk</i> —St. George's S. S.,* General.....	1 00
<i>(Poolesville)</i> —St. Peter's (of which S. S.,* \$1.28), General.....	6 28	<i>Glen Rock</i> —Christ Church S. S.,* General... 3 75	
<i>Prince George Co. (Croom)</i> —St. Thomas's S. S.,* Domestic, \$8; Foreign, \$8.....	16 00	<b>MONTANA—\$235.17</b>	
Zion Parish, St. John's S. S.,* General.... 5 05		<i>Butte (Centerville)</i> —St. Andrew's Mission, General.....	20 40
St. Mark's Chapel S. S.,* General.....	4 95	<i>Great Falls</i> —Incarnation S. S.,* General... 208 00	
<b>WESTERN MICHIGAN—\$42.64</b>		<i>Rosebud</i> —Mission S. S.,* General.....	3 77
<i>Hersey</i> —Hugh Clancey Lewis,* Domestic... 1 00		<i>White Sulphur Springs</i> —Grace Mission S. S.,* General.....	6 00
<i>Ionia</i> —St. John's S. S.,* General.....	21 29	<i>Wibaux</i> —St. Thomas's S. S.,* General.... 2 00	
<i>Miscellaneous</i> —Offertory taken during Convention, Domestic and Foreign.....	15 35	<b>NEW MEXICO—\$4.06</b>	
Branch Wo. Aux., for "Dr. Cuming" scholarship, St. Paul's School, South Dakota.....	5 00	<i>Deming</i> —St. Luke's Mission S. S.,* General 4 06	
<b>WESTERN NEW YORK—\$479.32</b>		<b>NORTH DAKOTA—\$2.50</b>	
<i>Alfred</i> —Church of the Redeemer, Wo. Aux., for Training House, China.....	2 50	<i>Milton</i> —All Saints' Mission, Herbert McLaurie, \$1.18; Fanny Fowles, 77 cts.; Samuel Graham, 55 cts.,* General.....	2 50
Sp. for Rev. F. L. H. Pott for St. John's College, Shanghai, China.....	50 00	<b>OKLAHOMA AND INDIAN TERRITORY—\$5.37</b>	
		<i>Kingfisher</i> —"A Little Girl,"* General.... 37	
		<i>Norman</i> —"An Old Communicant,"* Domestic and Foreign.....	5 00
		<b>OLYMPIA—\$9.64</b>	
		<i>Tacoma</i> —St. Luke's Memorial, General ... 4 00	
		Trinity Mission S. S.,* General.....	5 64
		<b>SACRAMENTO—\$15.30</b>	
		<b>CALIFORNIA.</b>	
		<i>Santa Rosa</i> —Incarnation S. S.,* General (additional).....	1 50

†The acknowledgment of \$52 in the last number as from Miscellaneous, Branch Wo. Aux., Diocese of Texas, should have read Diocese of Tennessee.



## ACKNOWLEDGMENTS.

<i>Sacramento</i> —St. Paul's S. S.* Sp. for Bishop Rowe, Alaska.....	3 80	<i>Miscellaneous</i> —A Missionary of South Dakota, "A Tithe," General.....	7 50
NEVADA.		<b>SOUTHERN FLORIDA—\$41.52</b>	
<i>Reno</i> —Trinity Church, General.....	10 00	<i>Lakeland</i> —All Saints' S. S.* General.....	1 00
<b>SALT LAKE—\$156.75</b>		<i>Orlando</i> —St. John Baptist, General.....	16 52
COLORADO.		<i>Willemsberg (Braidtown)</i> —Christ Church S. S.* General.....	9 03
<i>Delta</i> —St. Luke's, General.....	3 80	<i>Winter Park</i> —All Saints', Colored.....	15 00
<i>Glenwood</i> —St. Barnabas's, General.....	2 75	<b>WESTERN TEXAS—\$25.77</b>	
NEVADA.		<i>Kerroville</i> —St. Peter's S. S.* General (additional).....	1 00
<i>Delamar</i> —All Saints' (of which S. S.* \$5), General.....	10 00	<i>Laredo</i> —Christ Church S. S.* General.....	10 60
<i>Pioche</i> —Christ Church Mission, General...	5 65	<i>San Antonio</i> —St. Paul's Memorial (of which S. S.* additional), General.....	7 17
UTAH.		<i>St. Philip's S. S. (additional), General...</i>	2 00
<i>Springville</i> —Mission, General.....	4 80	<i>Miscellaneous</i> —"Two per cent," Foreign..	5 00
<i>Ogden</i> —Church of the Good Shepherd, General...	4 25	<b>MISCELLANEOUS—\$2,540.00</b>	
WYOMING.		Interest, Domestic, \$1,515; Foreign, \$630..	2,145 00
<i>Evanston</i> —St. Paul's S. S.* General.....	26 00	Income from bequest of Ann S. Hough, Sp. to be paid to Mrs. Mary Lamaroux	150 00
<i>Miscellaneous</i> —"A Friend," for children's,* General.....	100 00	"A Friend," General.....	50 00
<b>SOUTH DAKOTA—\$156.39</b>		Rev. T. Gardiner Littell, d.p., Sp. for personal expenses of Rev. S. H. Littell, China.....	100 00
<i>Pine Ridge Reserve</i> —Holy Cross, Domestic	13 00	Church Students' Missionary Association, for Rev. Mr. Huntington's salary, China.....	95 00
<i>St. Julia's Chapel</i> , Domestic.....	10	<b>FOREIGN—\$12.50</b>	
<i>Church of the Messiah</i> , Domestic.....	79	<i>Africa, Liberia, Clay-Ashland</i> —Grace S.S.* General.....	5 00
<i>St. Paul's Chapel</i> , Domestic.....	22	<i>Germany, Saxony, Dresden</i> —Maria E. Vinton, Domestic, \$2.50; Foreign, \$2.50.....	5 00
<i>St. Alban's Station</i> , Domestic.....	61	<i>Haiti, Aux Cayes</i> —Church of the Holy Saviour, General.....	2 05
<i>St. Mary's Station</i> , Domestic.....	30	<b>LEGACIES—\$71,558.33</b>	
<i>St. Luke's Chapel</i> , Domestic.....	15	<i>C. N. Y., Utica</i> —Estate of Mrs. C. E. Backus, "To be used for the Chinese in the U. S.," \$80; "To be shared equally by the Dioceses of Minnesota and South Dakota, and devoted to educational work among the Indians of those respective Dioceses," \$320.....	400 00
<i>Rosebud Mission</i> —Church of Jesus S. S.* General (additional).....	4 30	<i>Mass., Boston</i> —Estate of George Alfred Brown, for Mexico (less tax).....	950 00
<i>Antelope Creek S. S.* General (additional).....</i>	1 57	<i>N. Y., New York</i> —Estate of Charles H. Conitt, to the Society.....	70,000 00
<i>Calvary Chapel S. S.* General.....</i>	9 66	Estate of Mrs. Sarah F. Marsh, "For the use of the boy on the "Rev. H. Marsh" scholarship, St. John's Mission, Cape Mount, Africa.....	100 00
<i>St. John's Chapel S. S.* General.....</i>	1 75	<i>Wash., Prince George Co., Bladensburg</i> —Estate of B. O. Lowndes (from personal estate), Colored.....	108 33
<i>Ascension Chapel S. S.* General.....</i>	2 37	Receipts for the month.....	\$ 96,785 42
<i>Advent Chapel S. S.* General.....</i>	1 70	Amount previously acknowledged.....	531,282 62
<i>St. Thomas's Chapel S. S.* General.....</i>	3 71	<b>Total contributions, legacies and specials from September 1st, 1898.....</b>	<b>\$ 627,998 04</b>
<i>St. Paul's Chapel S. S.* General.....</i>	5 55	<b>NOTE</b> —The Rev. Henry S. Jefferys, of Sendai, Japan, reports the receipt, at his own discretion, of an unsolicited contribution of \$181.80 from the Rev. Snyder B. Simes, of Gloria Dei Church, Philadelphia.	
<i>Mediator Chapel S. S.* General.....</i>	9 48		
<i>St. George's Chapel S. S.* General.....</i>	1 46		
<i>Holy Innocents' Chapel S. S.* General.....</i>	3 34		
<i>St. Barnabas's Station S. S.* General.....</i>	1 86		
<i>St. Mark's Station S. S.* General.....</i>	1 88		
<i>St. Andrew's Station S. S.* General.....</i>	70		
<i>St. James's Station S. S.* General.....</i>	1 11		
<i>Ponca Creek S. S.* General.....</i>	2 54		
<i>Santee Mission</i> —Church of Our Most Merciful Saviour (of which S. S.* \$12.47), Domestic, \$23.86; Indian, \$5.....	28 86		
<i>Chapel of the Holy Faith</i> , Domestic, \$6.81; Indian, \$3.....	9 81		
<i>Chapel of the Blessed Redeemer</i> , Domestic.....	6 36		
<i>Yankton Agency</i> —Holy Fellowship, Colored.....	5 00		
<i>(White Swan)</i> —St. Philip's Chapel, Colored.....	3 91		
<i>(Choteau Creek)</i> —Chapel of the Holy Name, Indian.....	5 00		
<i>Huron</i> —Grace S. S.* Domestic and Foreign.....	10 00		
<i>Watertown</i> —Trinity Church S. S.* General.....	12 80		

## APPROPRIATIONS, SEPTEMBER, 1898-1899.

DOMESTIC—(Of which for Indian Missions, \$55,807.98; for Missions to Colored people, \$57,920.00)	\$296,350 86
FOREIGN.....	269,106 97
Total.....	<b>\$565,457 83</b>

CONTRIBUTIONS RECEIVED SINCE SEPTEMBER 1st, 1898.  
(Excluding Legacies and Specials.)

DOMESTIC—(Including items designated for Indian Missions, \$21,278.08. Missions to Colored people, \$7,941.09 and one-half of general offerings, \$51,121.67).....	\$167,811 28
FOREIGN—(Including one-half of general offerings, \$51,121.67).....	148,749 97
Total.....	<b>\$316,561 25</b>

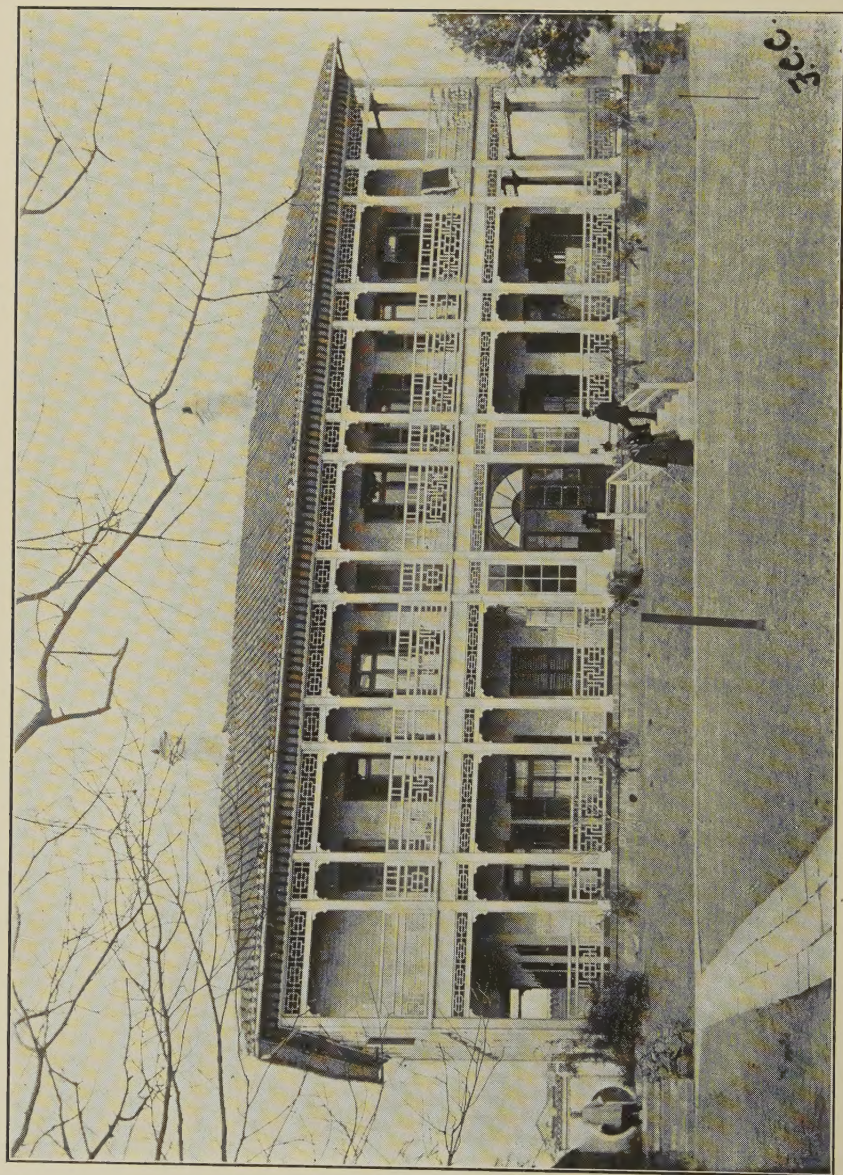
**Required from June 1st, 1899, to Sept. 1st, 1899, for Domestic Missions \$128,539 08  
for Foreign Missions 120,357 00**

**Total required to September 1st, 1899.....\$248,896 08**

*For article on Missionary Stereopticon Slides see next page.*







THE CLERGY HOUSE, WUCHANG, CHINA.